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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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*NEW EDITION WITH CORRECTIONS.*

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## P R E F A C E .

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

# P R E F A C E

T O T H E S E C O N D E D I T I O N .

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THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

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# ELEMENTARY HEBREW GRAMMAR.

## ORTHOGRAPHY

### § 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	————	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	————
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

*a.* For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; ש with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, צ and ק by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and ז require a doubled letter or two letters combined to represent them; ה is the simple *h*, הּ has a stronger sound as of rasping the throat, and is represented by *hh*; ז is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מּ, נּ, פּ, צ (combined in the memorial word כּמנפצ *kimmnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, דּ, גּ, תּ, זּ, or the letter closed up, בּ.

#### EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—



Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
 Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Za  
 yin resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-  
 resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give  
 the equivalent of each.

## § 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָהֶע)	<i>ah<sup>a</sup>hha</i>	
Palatals	ג	י	כ	ק	(גִּיכָק)	<i>gīkhak</i>	
Linguals	ד	ט	ל	נ	ח	(דַּטְלֶנֶח)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זֶסָצֶש)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימָפ)	<i>būmaph</i>	

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	Gutturals.
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	Sibilants.
Strong	{	ב	פ	ק	}	Aspirates and Mutes.
		ג	כ			
		ד	ח			
		ט	ט			

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֵתָן מֹשֶׁה וְכֵלֶב (ēthān mōshe v'khelebh, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ג, ד, ז, ח, ט, ס, ע, פ, צ, ק, ר.

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אָהֵוִי *eh<sup>e</sup>vi*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בין *bīn* or *bēn*; קום *kōm* or *kūm*; גלה *gālā*, *gālō*, *g'lē* or *gōlē*; השבונה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>
Kā'mets    ֿ <i>ā</i>		Pat'tahh    ֿ <i>ǎ</i>		Hhī'rik    ֿ <i>ī</i> or <i>ĩ</i>
Tsé're    ֿ <i>ē</i>		Se'ghōl    ֿ <i>ĕ</i>		Shū'rek    ֿ    } <i>ū</i> or <i>ũ</i>
Hhō'lem    ֿ <i>ō</i>		Kāmets-Hhātūph ֿ <i>ō</i>		Kib'butts ֿ    }

a. The vowel *ā* is pronounced as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by **שׁ** or preceded by **שׂ** it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שׁוֹנֵי *sōnē*; when it follows **שׂ** or precedes **שׁ** it is written over its opposite arm e. g. שׁוֹמֵר, שׂוֹפֵשׂ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) **שׁ** will be *ōsh* and **שׂ** *ōs*; if it have itself no other vowel point **שׁ** will be *sō* and **שׂ** *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a **ו** in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of **ו** it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, **ט**, **כ**, **ס**.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē\*ōyēbh, shō\*ēl, sōlēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּה , גֶּן , הָרַע , שָׁר , וְזָר , שְׁלַח , מִטָּהוּ , מִשְׁל , וְשָׁב ,  
 עֲשֵׂה , גִּשְׁוֹ , שִׁרְק , \*קָק , \*קָז , אֵם , שְׁלִשָּׁם , קָמוּ .

\* Kamets-Hhatuph.

§ 5. *Sh'va*.

1. Sh'vā **־** is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*

At the end of words, however, it is omitted: בַּל (not בְּל) *bal*, סֵגֶר (not סְגֶר) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֵט *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פְּקֹד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhâtêph-Pattahh $\text{ֶֿ}$ ; thus הָרוֹג <i>h<sup>a</sup>rōgh</i>
		Hhâtêph-Seghol $\text{ֶֿֿ}$ ; thus הַיּוֹת <i>h<sup>e</sup>yōth</i> .
		Hhâtêph-Kamets $\text{ֶֿֿֿ}$ ; thus הַלִּי <i>hh<sup>o</sup>lī</i> .

### § 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ך, ך or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהֶׁה *gābhō<sup>a</sup>h*, לַקָּהֶׁה *lāka<sup>a</sup>hht*. Comp. in English *fire*, pronounced *fī<sup>e</sup>r*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'näyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū<sup>a</sup>†, \*lōh, mō†<sup>o</sup>mādh, khä<sup>\*</sup>shēr, mīlhhāmōth, bh'šimhhāthkhēm, lē<sup>\*o</sup>. khōl, z'bhūl, yā†<sup>a</sup>lēhū, šāmēhh, s'bhībhōthāyīkh, rākī†, dh'ghāth, yēš†.

### § 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בור Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvē*, שֵׁיֹו *sēyō*, but מוֹת *mōt*, בֵּית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, הֵי *hhē*, בֵי *bī*, but הֵי *hhay*, גֵי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָה־ *artsāh*.

Final א is invariably quiescent, if a vowel precedes. לֹא *lō*, בָּא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרֵא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רִאֲדֵי־בִי do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוֹ, or at least is neglected in the pronunciation, thus דְּבָרָיו דְּבָרָיו *d'bhārāv, d'bhārāv*.

## EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֵדָלִי , הַאֲסַפְסָף , הַלְכִיָּא , אֲרָאָה , אֲרָל , אֲנִי , אֵישׁ<sup>2</sup> , אֵתָן , הֵנָּה , נוֹ , יִישָׁר , עָלִי , נִאֲנָה , עֲוֹן , לְאִמֹר , שׁוֹלָה , תָּנָה , פָּנִי , זוֹ , הַזֵּי , אֲסִירָם , רְקוּעַ , מְלָפָה , מְלָפָה , חָטָא , גִּיָּא , עֲדוּת , עֲדוּת , הַשְׁפִּחֹת , בְּנֹתַי , בְּנֵי־יָוִי .

<sup>1</sup> The Shurek is regarded as belonging to the ר , and א is quiescent. <sup>2</sup> *ish*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ר , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalishīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹת , שְׁלִשָּׁם , מָה .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינֹו *linū*; when written defectively, they may be either long or short, e. g. יִרָשׁ *yirash*, יִחַר *yihhar*, תָּמֹשׁ *tāmūsh*, מִשְׁקָב *mūshkābh*.

## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, \*ābhīnū, hă†īdhōthī, māyīm, \*āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial ה must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מה *mā*, הקמ"ה *h<sup>a</sup>kē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נשמרתם *nish-mar-tem*, נֶרְדָּה *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and



the vocal Sh'vas to that of the following vowel; thus זָרוּעַ *z'rō<sup>a</sup>*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זֹכְרֵי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָדָה *hhas-dō*. קָמָה *kōm'-nā*; if it be doubled by Daghes-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יָתִיב *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תַּחֲרֹג *tă-hă-r'ghū'* and וַיְבַחֲשׁוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחֲשׁוּ for וַיְבַחֲשׁוּ, רַבְחָל for *y'bhăh-hêl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּחֲרֹג for תַּחֲרֹג, בְּדָת for *bîdh'ghăth* for בְּדָת, וַיְבַחֲשׁוּ for וַיְבַחֲשׁוּ, קְדָשִׁים for *kô-dhâshîm* for קְדָשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. תַּלְלוּ *tal'w*.

#### EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-<sup>\*</sup>ēl', gho-yīm', bh'no-the-hēm', u-bh'<sup>\*</sup>o-ts'ro-thă'yikh, khu-shăn', rish-†a-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā', †<sup>a</sup>zobh-khēm', yith-ka-†ē'-ha.

Write and divide into syllables:—

Ūmīknēkhēm', yēsh'bhū', hūmthsāthō', yīkhrā†ēm', shīghyōnōth', bhě<sup>\*</sup>mūnāthō', v'lār'<sup>\*</sup>ūbhēnī', thăh<sup>a</sup>rō'ghū, shōlē<sup>a</sup>hh'.

### § 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבַרִּי *dibhrē* for דְּבַרִּי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya<sup>a</sup>mōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מֶלֶךְ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֶלְכוֹת from מֶלְכָה, יָסֹב, לְקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרָנִי from שְׁמַע, but שְׁמֵרָנִי not שְׁמֵרָנִי from שְׁמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לְכַח for לְכַח, מְלֶכֶּה for מְלֶכֶּה. If either consonant is a guttural Pattahh is mostly used instead, גִּבְחַח, פִּעַל, יִחַן. If either consonant is י, Hhirik is used; if the second

consonant is ך it will rest in Shurek, בָּוֶת, כָּלִי, תָּהוּר, but מָוֶת.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נְיִתָּה we find נְיִתָּה *yā-nī<sup>a</sup>hh* or נְיִתָּה *yan-nī<sup>a</sup>hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. כְּתָר from כְּתָר, נָגַל from נָגַל.

### § 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign ( , ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָוֶת *mā'vèth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, וַתָּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh ( ם ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחַרִּי *bō'hh<sup>o</sup>rī*, תִּשְׁעָבְדֶם *tō'ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיָּהּ with the prefixed conjunction *vō'niyyōth*, הַאֲנִיָּהּ with the article *hū'niyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרָשִׁים, חֲרָשִׁים *hhārāshīm* from חָרָשׁ; שְׂמָרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

## EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָלִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרָשׁ , פְּקָדָנִי , נְהַרְרִי , שְׂכָנָה .

Write :—

Yā'hōm, \*āz', \*ōznām', māl'khū', mōl'khō', dhābhār',  
mōhh°rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ב ג ד כ פ ח (בְּגַד כְּפָת) (*b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְּגַדְתֶּם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַהוּ הַיְיָהוּהוּ , Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִּי כְּדַמִּי לִנְיִי , Gen. i. 26.

## EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene :—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-  
phāt †adh mōth khōhēn ghādhōl.

V'†āšitā lhased †al †abdekā kī bib'rīt °dōnāy hēbē\*  
et abd'kā v'\*im bī †āvōn h°mitēnī v'†ad \*ābikā lō\* t'bi\*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימָלַל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְבַרְתָּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצַוּ *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְבְּרִי *inn'bhē* for וַיִּנְבְּרִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, וַיִּקְוּמוּ *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּחַפּוּ *vay'hhaph* for וַיִּחַפּוּ *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

## EXERCISE 10.

Write:—

Shibbätstā, bätṭābbā†ōth, däbb'rāh, \*dhäbb'rā, gülgölto, bīḳḳärtim, väyyibbāk'†ū, häyyüllādh, tūkh'lū, †āšithā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִמְּנוֹי, עָמָה, פֶּרְמֵלוֹ, הַבְּלִיעַל, תִּלְבַּשְׁנָה, אַתֶּם, כִּתְּנֹתָיו,  
 הָדָה, וַיִּגְדֹּה, מִפְּלִים, פְּלִים, לְרַגְלָהּ, אֲלִיָּהּ, הַצִּילֹה, תִּצְלַנִּי,  
 שְׂמֵעַת, כְּנֻעַת, וְחַד, גְּדִפֹי, אוֹדְךָ, הַטּוֹתָהּ, בְּמִלְכָן, בְּשׁוֹקִים,  
 אֲתִלְכֶנָּה, אֶקְבֹּצְךָ, וְכוֹנְנִי, מְעֵלָה לָּהּ, הַפְּסִים, וַיִּפֹּל, פָּנָיו.

### § 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְּוָסְדָּהּ *hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְגִּי, הַבָּרִי. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מְלַחֵם for מְלַחֵם, רִנְּנָה for רִנְּנָה.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הַרְגִּוּ, הַבָּרִים.

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הַרְגִּיָּהּ. *b.* Personal terminations of verbs and the paragogic vowels הַ, הַ, and יַ, when they do not cause the rejection of the vowel previously accented, קָמְהָ, הַחֲרִימִי, but הַרְגִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלְהָ, מְאַסְתָּהּ, מְאַסְתָּהּ, קָלְהָ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, הַרְגִּיָּהּ, הַרְגִּיָּהּ, הַרְגִּיָּהּ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, קָמְהָ, קָמְהָ.

5. Appended mixed syllables always receive the accent, מִלְכָּם, הַלְכָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֹּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמְרָהּ.

#### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā\*ābh, \*ābhī, \*ābhīnū, \*ābhik, \*ābhōth, \*<sup>a</sup>bhōthēnū, lă\*<sup>a</sup>bhōthēhēm.

Pāḳādh' and the derived forms pāk'dhū, pāḳādhnū, pāḳādhti, p'ḳādhtiv, p'ḳādhtëm, yiphḳōdh, hiphḳidh, yāphḳidhēhū, hīthpāk'dhū, hāmmūphḳādhim.

#### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָהּ Gen. 1 : 5.

#### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָזְכִּיר, אָזְכִּיר; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly ( . ) or ( ◌ ) to ( ◌ ) אָמַר, אָמַר; עָרַב, עָרַב.



2. Restore vowels dropped in inflection, דְּבָרֶיךָ, דְּבָרֶיךָ.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, יְהִי, יְהִי.

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (: ) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhoia.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' ( - ) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּקְטְוּהָ-לִּי

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹף, or else receive the secondary accent Methegh, § 22, אֵין-יִרְאַתָּה.

## EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesh-forte conjunctive whenever the former ends in *a* or *ě*.

Kōl yiṣrā\*ēl, yāl'dhā lō, \*ēth \*ēllě, \*ēthmōkh bō, tih'yě lī, tēn lī, sh'lōsh \*ēllě, y'bhākḱēsh dā†ath, l'khā nā\*.

§ 22. *Methegh.*

1. Methegh ( ֿ ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמֵהַתִּיכִלֹּחַ, יִרְאַתָּה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאִמְרֵי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאִשֵּׁר, יִתְחַדְדֵּי, and frequently when the Sh'va is simple, לְמִנְצַח.

4. The place of Methegh is often supplied by au

accent chosen agreeably to the laws of consecution, אֶתְּמַלְמֵלֶם.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\**lōhē'*, lă\**dhōnēhēm'*, mēhāmmă†*rākāhā'*, †*āmmīnā-dhābh'*, bēn-hā\**āmā'*, bērākhnūkhēm', vāyyīr\**ū'*, hān-nōgh\**šīm'*, hā\**īshshā'*, mē\**ārtsō'*, lāthēth-lā'nū, hīthhāl-lēkh-nō\**hh'*, mē†*ābhōdhāth'khēm'*.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָי and pointed יְהוָה; so the pronoun הוּא is read הוּא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lārībh ḵ'ri; šīmā k'thibh—šūmā ḵ'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā ḵ'ri; †ābhđō k'thibh—†ābhđěkhā ḵ'ri; hōtsīthihā k'thibh—hātstsīthūhā ḵ'ri; bh'yīsrā\*ēl k'thibh—yīsrā\*ēl ḵ'ri; p'rāth read but not written; \*īm written but not read.

## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיּוֹאֵר, הַמְדַבֵּר, but הַבְּרָכָה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַהֵם, הַעֵוֹט, הַרְשָׁע, הַאֵהָל.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הַר and עַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ו only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַהֶלֶם, הַהַרְוִים, הַהַרְוִים, but הַהַר, הַהַגִּם.

### § 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלְכָה *we shall go*, הֵנִלְכָה *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הֵיִדְעֶתֶם *do ye know?* הֵיִאֲלֶכֶה *shall I go?* Before gutturals with Kamets it is changed to Seghol הֵיְהִיָּה *it was*, הֵיְהִיָּהָ *was it?*

#### EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הֵיִדְעֶתֶם not הֵיְדַעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר *flesh*; זָהָב *gold*; יָם *sea*; עֵץ *tree*; אֹר *light*; אֲדָמָה *ground*; חֹשֶׁךְ *darkness*; מְלָאכָה *work*; תְּאֵנָה *fig-tree*; עָפָר *dust*; עֶצֶם *bone*; לֶחֶם *bread*; נֶבֶלָה *corpse*; רָקִיעַ *firmament*; רוּחַ *spirit*; עָרֶב *evening*; חֶרֶב *sword*; זָרַע *seed*; כּוֹכָב *star*; עֵלֶף *leaf*; אָדָם *man*; שָׁנָה *year*; נָהָר *river*; אֲרֶץ<sup>1</sup> *earth*; עַם *people*; חַי or חַיִּי *living*; דְּבָרִים *words*; בְּתֻפּוֹת *shoulders*.

See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֲמַת, אֲנֹכִי, תְּבוּאָה, שִׁמְרֵי, קְלִי, בֶּן, אִם, עוֹד, זֹאת, עֵינַי, חֹזֶק, לְמַעַנְהָ, טוֹב, אֲמַלֵּם, פְּתִיחַ, אֵל, לֶאֱל, שְׂכַחְתָּם, תִּמְרוּ, בָּאֵת, אֲתָה, תִּשְׁפֹּט, תִּחַח, מְכַבֵּד, חֹקֵר, רְאִיחָה, רְאִיחָם, מְכַסֶּה, אֲדָרֶשׁ, בְּעַד, מֵעַט, גַּם, רַב.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִישׁ for בְּרֵקִישׁ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֵכָל; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְיִפְשׁ; before the article its ה is rejected and the vowel given to the preposition בְּהֶדְבָּר for בְּהֶדְבָּר, לְהֶאֱרָץ for לְהֶאֱרָץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֱלֹהִים for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בְּאָמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִמְּדָרָךְ for מִן מְדָרָךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִמְּחוּץ for מִן הַחוּץ, but מִמְּאָרֶץ, מִמְּעִירָה.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מְיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְהֶאֱרָץ, וְהֶאֱרָץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבִינֵי, וּבִתְחִלָּה; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גַּאֲוִי , גַּשְׁוִיז , גַּהֲלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets גַּבְהִי , גַּרְעִי .

### VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כִּי prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בִּי prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עֶרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁמֶשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

### § 29 *Personal Pronouns.*

1. The personal pronouns are the following, viz. :

#### SINGULAR.

- |    |          |                  |                    |
|----|----------|------------------|--------------------|
| 1. | <i>I</i> | אֲנֹכִי ānōkhī', | אֲנִי 'nī          |
| 3. | {        | <i>Thou m.</i>   | אַתָּה attā'       |
|    |          | <i>Thou f.</i>   | אַתְּ (אַתִּי) att |



3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנִיְהוּ <sup>א</sup> nahh'nū,	נִהְנוּ nahh'nū,	אֲנֵנוּ <sup>א</sup> nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּנָּה attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.	
1.	<i>Com.</i>	נִי	
2.	{	<i>Masc.</i>	כֶּם
		<i>Fem.</i>	כֶּן
3.	{	<i>Masc.</i>	הֶם
		<i>Fem.</i>	הֶן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֶן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֶן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּן or מִמֵּי. The suffix הו preceded by ׀ is contracted to ו e. g. בו for בְּהוּ, לו for לְהוּ; הָ preceded by ׀ is shortened to הָ, e. g. בָּה for בְּהָ and in like manner with the pause accent בָּה, 2 masc. sing. for בְּהָ.

## VOCABULARY 2.

אוֹת n. m. f. <i>sign</i>	יִשְׂרָאֵל n. m. <i>Israel</i>
אָח n. m. <i>brother</i>	כֶּסֶף n. m. <i>silver</i>
אֵין <i>there is not</i>	עוֹד adv. <i>yet, besides</i>
אֱלֹהִים n. m. pl. <i>God</i>	עַל prep. <i>upon, over</i>
אָרֶץ n. f. <i>earth, land</i>	עַלְמַם n. m. <i>eternity</i>
בֵּין prep. <i>between</i>	עִם prep. <i>with</i>
זָהָב n. m. <i>gold</i>	עִמָּי or עִמִּי <i>with me</i>
חַי adj. <i>living, alive</i>	עַתָּה adv. <i>now</i>
יְהוָה n. m. <i>Jehovah</i>	תַּחַת prep. <i>under, instead of.</i>

§ 30. *Other Pronouns.*

## 1. The demonstrative pronoun is

Masc. Fem.

Common.

SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form זֶה is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמָד *who his day* i. e. *whose day*—לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אָשֶׁר—שָׁם *where*, אָשֶׁר—שָׁמָּה *whither*, אָשֶׁר—מֵשָׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִיָּה for מִהָּ *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun הָּ, זֹאת, thus אֵי הָּ *which?* or *what?* אֵי לָזֹאת *for what? why?* אֵי מִיָּה *from what place? whence?*

### VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מְקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְּשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

### VERBS.

#### § 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

*a.* All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קֻטַּל     | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i>          |

*a.* It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PRETERITE.

SING. 3 masc.	קָטַל	kātal'	<i>he killed, did kill or has killed.</i>
3 fem.	קָטְלָהּ	kāt'lā'	<i>she killed.</i>
2 masc.	קָטַלְתָּ	kātal'tā	<i>thou (m.) killedst.</i>
3 fem.	קָטַלְתְּ	kātal't'	<i>thou (f.) killedst.</i>
1 com.	קָטַלְתִּי	kātal'ti	<i>I killed.</i>
PLUR. 3 com.	קָטְלוּ	kāt'lū	<i>they killed.</i>
2 masc.	קָטַלְתֶּם	k'taltem'	<i>ye (m.) killed.</i>
2 fem.	קָטַלְתֶּן	k'talten'	<i>ye (f.) killed.</i>
1 com.	קָטַלְנוּ	kātal'nū	<i>we killed.</i>
INFINITIVE absolute	קָטוּל	kātōl'	<i>construct קָטַל k'tōl to kill.</i>

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tserē as in קָבַד *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

## KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING	קָבַד		קָבַדָּהּ	קָבַדְתָּ	קָבַדְתְּ	קָבַדְתִּי
PLUR.		קָבַדוּ		קָבַדְתֶּם	קָבַדְתֶּן	קָבַדְנוּ
INFINITIVE absolute	קָבוּד	construct קָבַד.				

## KAL PRETERITE with ô.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכַלָּהּ	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכַלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ
INFINITIVE absolute	שָׁכוּל	construct שָׁכַל.				

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus הָ in קָטַלְתָּ is from אַתָּה 2 masc. sing., הַ in קָטַלְתְּ from אַתְּ 2 fem. sing., הֶם and הֵן from the 2 plur. אֲתֶם and אַתֶּן; הִי in קָטַלְתִּי is by euphonic change for הִי from אֲנִי 1 pers. sing., הֵי in קָטַלְתֶּי from אֲנֵי 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; הַ in קָטַלְתָּ being the sign of the feminine and so used also in nouns and adjectives, and הֵ in קָטַלְתֶּם the sign of the plural.

#### VOCABULARY 4.

גָּדַל v. (fut. a) to be great	מְאֹד adv. very
דָּבַק v. (fut. a) to cleave, adhere	מִצְוָה n. f. commandment
דֶּלֶת n. f. door	מָשַׁל v. to rule
הֶחָדָר n. m. majesty	נָתַן v. to give
הֹדֵר n. m. splendor	סָגַר v. to shut
יָצַק v. to pour	צָדִיק n. m. righteousness
כִּי conj. for, because, that	שָׁבַת v. to rest, cease, keep
כֵּלִים n. m. pl. vessels, articles	Sabbath
לָבַשׁ or לְבַשׁ v. (fut. a) to put on, wear, be clothed with	שָׁבַת n. m. f. Sabbath
	שָׁכַן v. to dwell
	שָׁמַר v. to keep, observe.

הַ is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

#### § 34. Niphal, Piel, and Pual Preterites and Infinitives.

The Niphal is formed by prefixing נִ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE absolute	הִקְטִיל , construct הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE absolute	קָטַל , construct קָטַל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE absolute	קִטַּל , construct קִטַּל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. Eleazar	סָגַר v. N. Pu. to be shut
אֹרְחַי n. m. f. ark	קָבַץ v. P. to gather; N. to be gathered
בָּדַל v. N. to be separated, divided	קָדַשׁ v. P. H. to sanctify, consecrate; N. Pu. to be sanctified
יָדַע v. K. to know	שָׁבַע v. N. to swear
כָּבַשׁ v. K. P. to subdue; N. to be subdued	שָׁבַל v. P. to bereave
לִפְנֵי before	שָׁבַן v. P. H. to cause to dwell
לָקַח v. K. to take	
מָשַׁח v. K. to anoint	
מִשְׁכָּן n. m. tabernacle, dwelling	שָׁמֶן n. m. oil.

ing

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

## HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

## HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

## HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטְּלָהּ	הִתְקַטֵּלְתָּ	הִתְקַטֵּלְתְּ	הִתְקַטֵּלְתִּי
PLUR.		הִתְקַטְּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

## VOCABULARY 6.

בָּרַל v. H. *to separate*

גוֹלִים n. m. pl. *nations*

גַּם conj. *also*

דָּוִד n. m. *David*

חַיָּה n. f. *animal, wild beast*

כָּרַח v. H. *to cut off*; Ho. *to*

*be cut off*

מְלָאכָה n. f. *work*

מָלַךְ v. Ho. *to be caused to*

*reign, to be made king*

מֶלֶךְ n. m. *king*

מְלָכֻת n. f. *kingdom*

מֵצֵט n. a little<sup>1</sup>

<sup>1</sup> מֵצֵט is a noun meaning a little thing or a small quantity of any thing, but not



- מְעַט v. H. *to make small* or שָׁבַת v. H. *to cause to rest,*  
*few* *or cease*  
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַח v. H. *to destroy*  
*purify one's self* *שָׁלַח v. P. H. to send.*  
 קָרַב v. H. *to bring near, offer*

### § 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

#### FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
3 fem.	תִּקְטְלנה	tiktōl'nā	<i>they (f.) will kill</i>
2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
2 fem.	תִּקְטְלנה	tiktōl'nā	<i>ye (f.) will kill</i>
1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

#### IMPERATIVE.

SING. 2 masc.	קְטֹל	k'tōl'	<i>kill thou (m.)</i>
2 fem.	קְטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR. 2 masc.	קְטְלוּ	kit'lū'	<i>kill ye (m.)</i>
2 fem.	קְטְלנה	k'tōl'nā	<i>kill ye (f.)</i>

*little* or *small* as an adjective. Thus we may say מְעַט מַיִם *a little water*, מְעַט  
 לֶחֶם *a little bread*; but מְעַט בַּיִת could not be used in such phrases as *a little house,*  
*a little door.* A different word would be required in the latter case.

## PARTICIPLES.

## SINGULAR.

*Active.*

## PLURAL.

<i>masc.</i>	<i>fem.</i>	OR	<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה		קָטְלָה	קָטְלוּ	<i>killing</i>
kōtēl'	kōt'la'		kōte'leth	kōt'lim'	kōt'lōth'

*Passive.*

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātul'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשָּׁפֵל, יִכָּבֵד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכָּבֵד	תִּכָּבֵד	תִּכָּבֵד	תִּכָּבְדִי	אִכָּבֵד
PLUR.	יִכָּבְדוּ	תִּכָּבְדְנָה	תִּכָּבְדוּ	תִּכָּבְדְנָה	נִכָּבֵד

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	PLUR.	2 <i>masc.</i>	2 <i>fem.</i>
SING.	כָּבֵד	כָּבְדִי		כָּבְדוּ	כָּבְדְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 *masc.* יִקָּטֵל is by euphonic change for י from הוּא, and as in the preterite ו is appended as the sign of the plural וִיקָטְלוּ; ה of the 3 *fem.* תִּקָּטֵל is the sign of the *fem.* (see above the *fem.* ending of the participle), and נָה is appended in the plural תִּקָּטְלְנָה from הִנָּה. In the second person ה is from אָתָּה, the *fem.* taking י from אָתִי, the *masc. plur.* ו as in the third person, and

the fem. נָה from אֲהַנֶּה. In the first person sing. אֶקַּטֵּל is from אָנִי; in the plur. נִקְטְלוּ, נִ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. <i>virgins</i>	עֵת n. m. f. <i>time</i>
דִּבֶּר v. P. <i>to speak</i>	פְּלִשְׁתִּים n. m. pl. <i>Philistines</i>
יוֹסֵף n. m. <i>Joseph</i>	צִיּוֹן n. f. <i>Zion</i>
כֵּן adv. <i>so</i>	שָׁזָר n. m. <i>crimson</i>
סֶלֶע n. m. <i>rock</i>	שַׁעַר n. m. f. <i>gate.</i>

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הַקָּטֵל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטְלִי	אֶקַּטֵּל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.	2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטְלִי	PLUR.	הִקְטְלוּ
				הִקְטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה	OR	נִקְטְלוֹת	נִקְטְלוֹת
			PLUR:	נִקְטְלִים	נִקְטְלוֹת

## PIEL FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	יִקְטְלוּ

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	PLUR.	2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְטֹל	קְטְלִי		קְטְלוּ	קְטְלֶנָּה

## PARTICIPLE.

	<i>masc.</i>	<i>fem.</i>	PLUR.	<i>masc.</i>	<i>fem.</i>
SING.	מִקְטֹל	מִקְטְלָה		מִקְטְלוֹם	מִקְטְלוֹת

## PUAL FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְטְלוּ	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטְלִי	אִקְטְלוּ
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	יִקְטְלוּ

## IMPERATIVE wanting.

## PARTICIPLE.

	<i>masc.</i>	<i>fem.</i>	PLUR.	<i>masc.</i>	<i>fem.</i>
SING.	מִקְטָל	מִקְטָלָה OR מִקְטָלַת		מִקְטָלוֹם	מִקְטָלוֹת

## VOCABULARY 8.

אָמַר v. K. *to say*  
 בְּרִית n. f. *covenant*  
 הִנֵּה int. *lo! behold!*  
 טוֹב adj. *good*  
 יַעֲקֹב n. m. *Jacob*  
 יְרִיחוֹ n. *Jericho*

כָּבֵד v. P. *to honor; N. to be honored*  
 כְּבוֹד n. m. *honor*  
 כֹּהֲנִים n. m. pl. *priests*  
 כָּרַח v. K. *to cut, make a covenant*

מִזֵּעַ v. K. *to withhold, keep back*  
 קָהָל n. f. *company, assembly*  
 עַל-פְּנֵי in the presence of  
 עַם n. m. *people*  
 פֶּן conj. *lest, that not*

קָטַר v. H. *to burn incense*  
 רַע adj. *bad, evil*  
 שָׁחַח v. K. *to forget*  
 שָׁמַר v. N. *to keep one's self, take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלנה	תִּקְטִילוּ	תִּקְטִלנה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטִיל	הִקְטִילי	PLUR.	הִקְטִילוּ	הִקְטִלנה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילה	OR	מִקְטִילת	PLUR. מִקְטִילִים
					מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטַלוּ	תִּקְטַלנה	תִּקְטַלוּ	תִּקְטַלנה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלה	OR	מִקְטַלת	PLUR. מִקְטַלִּים
					מִקְטַלוֹת

## HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

## IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי		הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	OR	מִתְקַטְּלֶת	מִתְקַטְּלוֹת
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

## VOCABULARY 9.

חֶסֶד	n. m. kindness, mercy	מָלַךְ	v. H. to cause to reign
יְשׁוּעָה	n. m. salvation	צִעֲקָה	n. f. cry
כֵּן	adv. thus	שָׂכַל	v. H. to be wise, act wisely
לְבַשׁ	v. H. to cause to put on, to clothe	שִׂמְחָה	n. f. gladness
מָטַר	v. H. to cause to rain	שִׂשׂוֹן	n. m. joy
מָטַר	n. m. rain	שְׂאֵרִית	n. f. remnant.

## § 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְּׂבַתִּי for הַשְּׂבַתְתִּי, תִּשְׁכַּנְּנָה for תִּשְׁכַּנְנֶנָּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בְּגִדְתֶּהּ, תִּזְכְּרֶנָּה.

3. Final ך is sometimes added to  $\bar{u}$  of the preterite, and to  $\bar{u}$  and  $\bar{i}$  of the future, e. g. ךְדַּעִין, ךְדַּבְּרִין.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, דָּבַר, קָדַשׁ instead of דִּבַּר, קִדְּשׁ; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשָּׁבַב, בָּרַח.

8. Tav of the prefixed הַ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁ; with צ the ת is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ת is assimilated to the first radical and united with it by Daghesht-forte, הִצְטַדַּק, הִסְתַּבַּל, הִדְבַּק.

### § 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel הַ is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְהַקְּהָ we will break or let us break. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (.), תִּשְׁבֹּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְעָה, אֲבַדְיָה. The Kal imperative with *ō* becomes קַטְלָה *koṭlā*; the Kal imperative with *ā* becomes קִבְדָה *kibh'dhā*.

### § 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesh-forte in the next letter, יִסְגֹר *he will shut*, וַיִּסְגֹר *and he shut*. If this be Yodh with Sh'va, Daghesh is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesh, Pattahh is lengthened to Kamets, וַיִּאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.



## VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשָׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כַּתְּנֵת n. f. <i>tunic</i>
אַל־ prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשָׁר n. m. <i>ashes</i>	מֹרְדֵכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near,</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
יָגַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE.

SING. 3 *fem.* הַ becomes הַ.

2 *masc* הָ sometimes becomes הָ before נִי.

2 *fem.* הַ becomes הַי.

PLUR. 2 *masc.* הֶם becomes הֵם. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנָּה.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ה, כָּם and כָּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ, becomes וּ, יהוּ, becomes יוּ, יהוּ, becomes יוּ, יהוּ, becomes יוּ, יהוּ, becomes יוּ; in the *fem.* הַ, becomes הַ, הַ, becomes הַ, הַ, becomes הַ, הַ, becomes הַ.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	<i>he killed me</i>
	2 masc.	קָטַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךְ	k'tālākh'	<i>he killed thee (f.)</i>
	3 masc.	{ קָטַלְהוּ קָטַלוּ	{ k'tālā'hū k'tālō'	{ <i>he killed him</i>
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	k'tal'khem'	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	k'tal'khen'	<i>he killed you (f.)</i>
	3 masc.	קָטַלְם	k'tālām'	<i>he killed them (m.)</i>
	3 fem.	קָטַלְנָן	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having *e* in the Preterite substitute Tseré for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גָּדַלְנִי from גָּדַל.

The remaining parts of the verb are sufficiently represented in Table VII.

## VOCABULARY 11.

אב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up; H. to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבִּיחַ v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

## VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the pre-</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוּל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלַיִם n. f. du. <i>feet</i>
הִלְכָה v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׁלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁמַח v. H. <i>to rise early</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	שָׁפַט v. K. <i>to lay hold of, seize.</i>
נָא <i>pray, I pray thee</i>	

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הַ, or תּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים., and some of each gender take indifferently ים. or ות.

### § 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

#### I. The feminine ending ת.

##### 1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנַיִם	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלֹשָׁתָם	<i>third,</i>	שְׁלֹשָׁתָם
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מִדְּבָרָם	<i>finding,</i>	מִדְּבָרָתָם

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שׁוֹבֵב	<i>lying</i>	שׁוֹבֵבַת
מִשְׁלֹש	<i>triple,</i>	מִשְׁלֹשַׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֵּרַת
מְקַבְּצִים	<i>gathered,</i>	מְקַבְּצַת	אַדְוִיר	<i>large</i>	אַדְוִירַת
אַדְמָדָם	<i>reddish,</i>	אַדְמָדָמַת	שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שֹׁפֵף	<i>shedding,</i>	שֹׁפֵפַת	מְשָׁפֵל	<i>prudent</i>	מְשָׁפֵלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ	<i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע	<i>heard</i> , fem.	נִשְׁמָעַת
שְׁמִיעַ	<i>hearing</i> , fem.	שְׁמִיעַת	מַגִּיעַ	<i>touching</i> , fem.	מַגִּיעַת

II. The feminine הַ, the plural ים or וּה, and the dual ם.

1. Kamets and Tseré are rejected from the penult, except from nouns in הַ.

גָּדוֹל	<i>great</i> , fem.	גָּדוּלָה	pl. גָּדוּלִים	f. pl. גָּדוּלוֹת
גְּבוּהָ	<i>high</i> , fem.	גְּבוּהָה	pl. גְּבוּהִים	f. pl. גְּבוּהוֹת
כָּתוּב	<i>written</i> , fem.	כָּתוּבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב	<i>restoring</i> , fem.	מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן	<i>master</i> , pl.	אֲדוֹנִים	מְלִיצִי	<i>interpreter</i> , pl. מְלִיצִים
דְּבָר	<i>word</i> , pl.	דְּבָרִים	לֵבָב	<i>heart</i> , pl. לֵבָבוֹת
זִכְרוֹן	<i>memorial</i> , pl.	זִכְרוֹנוֹת	עֲנָב	<i>grape</i> , pl. עֲנָבִים
כְּנָף	<i>wing</i> , du.	כְּנָפִים	צֵלַע	<i>rib</i> , pl. צֵלָעִים

2. In an accented mixed ultimate

(1) Tseré is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ	<i>going</i> , fem.	הֹלְכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ	<i>shedding</i> , fem.	שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט	<i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ	<i>altar</i> , pl. מִזְבְּחוֹת
כֹּהֵן	<i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל	<i>rod</i> , pl. מַקְלוֹת

but

מֵת	<i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם	<i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ	<i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשׁוֹת
עֵץ	<i>tree</i> , pl.	עֵצִים	שֵׁם	<i>name</i> , pl. שְׁמוֹת
יָרֵךְ	<i>thigh</i> , du.	יָרְכִים	כָּבֵד	<i>heavy</i> , pl. כְּבָדִים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבוּת
תָּם (from תָּמַם) <i>perfect</i> ,	fem. תַּמָּה	pl. תַּמִּים	f. pl. תַּמוּת
קָטָן <i>small</i> ,	fem. קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוּת
עֵמֶק <i>deep</i> ,	fem. עֵמֶקָה	pl. עֵמֶקִים	f. pl. עֵמֶקוֹת
גַּן (from גָּנַן) <i>garden</i> ,	pl. גַּנִּים	אֹרֶן <i>wheel</i> ,	pl. אֹרְפָּיִם
עִז (from עִזָּז) <i>goat</i> ,	pl. עִזִּים	חֲרוֹל <i>bramble</i> ,	pl. חֲרָלִים
חֹק (from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹת
אָף (for אָנַף) <i>nose</i> ,	du. אַפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> ,	pl. שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה ,; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> ,	fem. מַלְכָּה	queen,	pl. מְלָכִים	<i>kings</i>
סֹתֵר <i>covert</i> ,	fem. סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> ,	fem. אַמְרָה or אָמְרָה		pl. אַמְרִים	
עֲצָם <i>strength</i> ,	fem. עֲצָמָה		pl. עֲצָמִים	
בַּעַל <i>lord</i> ,	fem. בַּעְלָה	<i>lady</i> ,	pl. בַּעְלִים	<i>lords</i> .
רֵגֶל <i>foot</i> ,	du. רֵגְלִים	אָזֶן <i>ear</i> ,	du. אֶזְנִים	
בִּרְךָ <i>knee</i> ,	du. בִּרְפָּיִם	קֶרֶן <i>horn</i> ,	du. קַרְנִים or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> ,	pl. מוֹתָיִם
אִיָּוֶן <i>iniquity</i> ,	pl. אִיָּוִים

זֵיתֶן <i>olive tree</i> ,	pl. זֵיתָיִם
עֵינֶן <i>eye</i> ,	du. עֵינָיִם

4. In a simple ultimate

(1) הַ is rejected.

רְפָה	<i>fair,</i>	fem. רְפָה	pl. רְפִים	f. pl. רְפוֹת
עֹשֶׂה	<i>doing,</i>	fem. עֹשֶׂה	pl. עֹשִׂים	f. pl. עֹשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl. מַעֲשִׂים	קָנָה	reed, pl. קָנִים
מְרֹאֵה	<i>appearance,</i>	pl. מְרֹאִים	שָׂדֵה	<i>field,</i> pl. שָׂדוֹת
מַחֲנֵה	<i>camp,</i>	du. מַחֲנִים	הִזָּה	<i>seer,</i> pl. הִזִּים

(2) י . becomes יָה . , יִים . or יִם . , יוֹת . .

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִיִּים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine,</i> pl. פְּלִשְׁתִּים

### § 45. *In Feminine Nouns.*

1. Feminine nouns in הַ of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סֹתֶרֶת	<i>covert,</i>	pl. סֹתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
הִרְפָּה	<i>reproach,</i>	pl. הִרְפוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
הִרְבָּה	<i>desert,</i>	pl. הִרְבוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנָה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in תַּ (or תּֿ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if תּ had not been appended, § 44. I. 2. Nouns in יתּ take יוֹת and nouns in ותּ take יוֹת .

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance,</i>	pl.	מִשְׁמֵרוֹת
מַאֲכָלָה	(from	מַאֲכֹל	<i>knife,</i>	pl.	מַאֲכָלוֹת
אֲדָמָהּמָה	(from	אֲדָמָהּ	<i>reddish,</i>	pl.	אֲדָמָהּמוֹת
מִיִּזְקָה	(from	מִיִּזֵּק	<i>nurse,</i>	pl.	מִיִּזְקוֹת
טִבְעָה	(from	טִבֵּעַ	<i>ring,</i>	pl.	טִבְעוֹת
נִגְעָה	(from	נִגַּעַ	<i>touching,</i>	pl.	נִגְעוֹת
יוֹזְקָה	(from	יוֹזֵק	<i>sucker,</i>	pl.	יוֹזְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלָה	<i>skull,</i>	גִּלְגָּלוֹת	מוֹאָבִית	<i>Moabitess,</i>	מוֹאָבִיּוֹת
כְּתֹנֶת	<i>tunic,</i>	כְּתֹנֹת	מִצְרִית	<i>Egyptian woman,</i>	מִצְרִיּוֹת
שִׁבְלֶת	<i>ear of corn,</i>	שִׁבְלוֹם	מַלְכוּת	<i>kingdom,</i>	מַלְכוּוֹת

3. Before the dual ending ה, becomes ת; and nouns in ת, follow the rule of other Segholates, § 44. II. 3.

יֶרְכָה	<i>thigh,</i>	du.	יֶרְכָתַיִם	דֶּלֶת	<i>folding-door,</i>	du.	דֶּלֶתַיִם
שֵׁפָה	<i>lip,</i>	du.	שֵׁפָתַיִם	עֲצָלָה	<i>sloth,</i>	du.	עֲצָלַיִם
שָׁנָה	<i>year,</i>	du.	שָׁנָתַיִם	נְחֹשֶׁת	<i>brass,</i>	du.	נְחֹשֶׁתַיִם

### VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חֲדָשׁ	adj. <i>new</i>	תְּאֵזָה	n. f. (תְּאֵזִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A



noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר word is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

### § 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine ה becomes ת; the dual ים and the plural ים become י.

גַּנְיָה	<i>garden</i> , const.	גַּנְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵי
מַלְכָּה	<i>queen</i> , const.	מַלְכַת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה	<i>calf</i> , const.	עֵגְלַת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלַת	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דָּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes י.

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
מִיָּד	<i>midst</i> ,	const. מִיָּד	בַּיִת	<i>house</i> ,	const. בַּיִת
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוּוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה becomes ה<sub>2</sub>; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֵה	shepherd,	const.	רֹעֵה	צָבָא	host,	const.	צָבָא
מִקְנֵה	cattle,	const.	מִקְנֵה	יָרָא	fearing,	const.	יָרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.	absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה
זִמְרוֹן	memorial,	זִמְרוֹן	נִקְמָה	vengeance,	נִקְמָה
דְּבָר	word,	דְּבָר	שִׁפְתַיִם	lips,	שִׁפְתַיִם
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִים
קָנָה	reed,	קָנָה	הִרְפּוֹת	reproaches,	הִרְפּוֹת
מְלִיץ	interpreter,	מְלִיץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (וֶה) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פַּרְפָּר	n. Pharpar
כַּנָּף	n. f. wing	קוֹל	n. m. (וֶה) voice, sound
כְּרֻב	n. m. cherub	קָטָן, קְטַן	adj. (קְטַנָּה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (וֶה . and ים) river		

#### § 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , חֵירוֹ , Gen. i. 24 for חֵיחַ , יְשׁוּעָה , Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י \_ of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבַרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שְׁפָתַיִם	<i>lips,</i>	const. שְׁפָתַי	שְׁפָתֵיכֶם	<i>your lips</i>
שְׁפָתוֹת	<i>lips,</i>	const. שְׁפָתוֹת	שְׁפָתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרַכַּת	בְּרַכַּתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרַכַּתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ת \_ is changed to ת .

מַלְכָּה	<i>queen,</i>	const. מַלְכַּת	suf. מַלְכַּתִּי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכַּתִּי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרַכַּת	suf. בְּרַכַּתִּי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרַכַּתִּי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>		
לֵב	heart,	לְבָבִים	לְבָבִי *	my heart,    לְבָבַי    my hearts
דָּבָר	word,	דְּבָרַי	דְּבָרִי	my word,    דְּבָרַי    my words
שֹׁפֵט	judge,	שֹׁפְטֵי	שֹׁפְטִי	my judge,    שֹׁפְטָי    my judges
מֶלֶךְ	king,	מְלָכִים		מְלָכֵי    my kings.

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
יָדַי	hands,	יָדַי	my hands,    אָזְנוֹתַי    ears,    אָזְנַי    my ears
רַגְלָי	feet,	רַגְלָי	my feet,    שְׁפָתַי    lips,    שְׁפָתַי    my lips.

### III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>		
מֶלֶךְ	king	מְלָכִי	my king,    מְלָכְךָ    your king
סֹתֵר	covert	סֹתְרִי	my covert,    סֹתְרְךָ    your coveri
עֹצֵם	strength	עֹצְמִי	my strength,    עֹצְמְךָ    your strength
פְּעַל	work	פְּעָלִי	my work,    פְּעָלְךָ    your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ.,    מִשְׁמֶרְתְּךָ    your observ.
כְּתֹנֶת	tunic	כְּתֹנְתִי	my tunic,    כְּתֹנְתְּךָ    your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>		
גַּן	garden	גַּנִּים	גַּנִּי	my garden,    גַּנְךָ    your garden
לֵב	heart	לְבוֹת	לְבָי	my heart,    לְבָבְךָ    your heart
אֹפֶן	wheel	אֹפְנִים	אֹפְנִי	my wheel,    אֹפְנְךָ    your wheel
חֹק	statute	חֻקִּים	חֻקִּי	my statute, but    חֻקְךָ    your statute

## 3. Final ה, is dropped.

רֹעֶה	shepherd	suf. רֹעִי	my shepherd,	רֹעֶהְךָ	thy shephera
מִקְנֵה	cattle	suf. מִקְלִי	my cattle,	מִקְנֵהְךָ	thy cattle
מִטְּה	rod	suf. מִטְּי	my rod,	מִטְּהְךָ	thy rod

## VOCABULARY 15.

אַבֵּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אֶחָד	adj. one	נַפְשׁ	n. m. f. (וֹת) soul, life
אַחֲרַי	prep. after	נִחַץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אַשְׁתָּה	n. f. (ים, and וֹת) pillar	שָׂרַף	v. K. to burn
דָּבָר	n. m. word	שָׁבַר	v. P. to break in pieces
זָרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וֹת) heart	שֵׁם	n. m. (וֹת) name
מַצֵּבָה	n. f. statue		

## § 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים rarely אִישִׁים
אִשָּׁה	woman, const.	plur.	נָשִׁים אִשָּׁת
אִמָּה	maid-servant	plur.	אִמָּהוֹת
בַּיִת	house	plur.	בָּתִּים
בֶּן	son	plur.	בָּנִים
בַּת	daughter, suf.	plur.	בָּנוֹת בָּתִּי
יוֹם	day	plur.	יָמִים rarely יָמוֹת
עִיר	city	plur.	עָרִים once עִירִים
רֹאשׁ	head	plur.	רֹאשִׁים

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָחִי, אָחִיךָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb עָלַל *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּעַ, that is, as its first radical; and so with the rest.

### § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesh-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

### § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אֵ) mode of inflection.

## VOCABULARY 16.

אָהַב or אָהַב v. K. (fut. a) to love	הָפֵךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	הִזְק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עָצָם n. f. (יָם. and זָה) bone
	קָלְלָה n. f. a curse.

\* אִישׁ is the common word for an individual man; אֱנוֹשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.



## VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נִמְצָח n. m. <i>benefit</i>
קָדַשׁ v. K. <i>to redeem</i> , P. <i>to defile</i>	קָדַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> , N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

## VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חֵלֶשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	נָבַע v. P. H. <i>to weary, cause</i> <i>to toil</i>
זֵיתוֹן n. m. <i>olive-tree, olive</i>	

מִמְלָכָה n. f. *kingdom*

מִלֵּעַ v. N. *to be withheld*

עִוֵּר adj. *blind*

עֵינַי n. f. *eye*

עֵץ n. m. *tree*

פָּתַח v. N. *to be opened*, used specially of the eyes

פָּתַח v. N. *to be opened*

שָׁלַח v. K. *to send*

שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (פִּי) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָתַן has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*

דְּבֵשׁ n. m. *honey*

חַיִּים n. m. pl. *life*

חֲצִי n. m. (חֲצִי) *half*

לָמָּה, לְמָּה *for what? why?*

מוֹסֵר n. m. *instruction*

מוֹת n. m. *death*

נָגַד v. H. *to tell*, Ho. *to be told*

נִגַּשׁ v. K. N. *to approach*

קְטֹרֶת n. f. *incense*

רַחֲמִים n. m. pl. *mercies, compassions*.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבַב, סב for סָבַב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבַב, סב; הָסִיב, הַסִּיב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels  $\bar{a}$ , or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסַב becomes יָסַב or יָסַב, and יָמַר יָמַר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסַב, יָסַב; הָסַב, הָסַב (comp. קָטַל, קָטַל); in the Hiphil, הָסַב, הָסַב (comp. יָקַטַל, יָקַטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, רָטְבוּ, סָבָה.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, הִסְבִּיחַ; הִסְבִּיחָהּ; הִסְבִּיחָהּ, הִסְבִּיחָהּ.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, הִסְבִּיחָהּ, הִסְבִּיחָהּ.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִבְּבָהּ, הִתְקַלְקַל, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, הִתְגַּלְלָהּ, סִבְּבָהּ.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, רָטְבוּ, וְרָטְבוּ; וְרָטְבוּ, וְרָטְבוּ.

### VOCABULARY 20.

אם conj. *if*

אָרַר v. K. *to curse*; Ho. *to be cursed*

בַּעַל n. m. *Baal, lord*

גָּלַל v. K. *to roll*

הִדְקָה v. H. *to crush, pulverize*

הָלַל v. H. *to begin*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *a Jew*  
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*  
 פִּי n. m. (const. פִּי) *mouth*  
 פְּלִימָה n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, נִקַּח, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, נִשָּׂב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, נִצַּח, נִצֵּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, הִצִּג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הָלַךְ follows the analogy of Pe Yodh verbs.

### VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָרַע v. H. <i>to cause to know,</i> <i>let know</i>
אָהָב n. m. <i>Ahab</i>	
אֵינָהּ adv. <i>where?</i>	יָרַשׁ v. H. <i>to drive out</i>
הָלַךְ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפָּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (וֹ) and *Ayin Yodh* (יֹ) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוּם, where  $\bar{a}$  is in partial compensation for the contraction, מָה for מְוֹת. Active participle קָם for קָוּם, מָה for מְוֹת, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּם for הִקְוֹם, יָקָם for יָקְוֹם, הִקָּם for הִקְוֹם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel  $u$  or  $i$ , קָיִם, קָיִב; יָקָיִם, יָקָיִב, the prefix usually taking the simplest of the long vowels,  $\bar{a}$ ;  $u$  combined with a preceding or accompanying  $a$  forms  $\bar{o}$ , Kal abs. infin. קָוּם =  $k\bar{a}u\bar{m}$ , Niphal נָקָוּם for נָקָוּם.

3. In the first and second persons of the Niphal and Hiphil preterites,  $\bar{o}$  (וֹ) is inserted before the affixed terminations, and sometimes  $\check{e}$  (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, וְשָׁב, וְשָׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְשָׁב, וְשָׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוֵד, or as י, e. g. קָיָם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוּיָם, Pu. קוּיָם, Hith. הִתְקוּיָם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכָל, Pu. כָּלְכָל.

### VOCABULARY 22.

אָדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵינָן adv. <i>where? only after</i>	קָבַר v. K. <i>to bury; N. to be buried</i>
מֵאֵינָן, מֵאֵינָן adv. <i>whence?</i>	
אֵינָהּ adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. בּוֹא) <i>to come; H. to cause to come, bring</i>	קוּם v. K. <i>to arise</i>
הִלָּךְ Hith. <i>to go for one's self, go about</i>	רִיב v. K. <i>to contend</i>
לִינָן v. K. <i>to lodge</i>	שׁוּב v. K. <i>to return; H. to cause to return, bring back</i>
מוֹת v. K. <i>to die; H. to put to death</i>	שִׁפְחָה n. f. <i>handmaid.</i>

§ 60. *Lamedh Aleph (ל"א) Verbs, see Table XV.*

1. Aleph, as the third radical of verbs, retains its con-

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, אִמְצֵא for אֶמְצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מְצֵאתָ, except in those words which have Tsere as their proper vowel, יִרְאֶתָּה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

אִיר n. <i>Ur</i>	מְצֵא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
רָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
בְּשָׂדִים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רְהָטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּאֵל n. m. <i>Samuel</i>

### § 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נָצְרִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in הָ.

The futures and participles in הָ.



The imperatives in הַ.

The absolute infinitives in הִ or הַ.

The construct infinitives have the feminine ending הַ.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְרִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלוּ for גָּלוֹי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הַ, עָשָׂה, which is commonly softened by an appended הַ, גָּלְתָהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלוּי, גָּלוּ from גָּלוּ. The preterite 3 fem. takes its simple form, e. g. גָּלְתָהּ or גָּלְתָהּ.

6. The final vowel הַ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגָּל, יִגָּל from יִגָּלְהָ. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגָּל or יִגָּל from יִגָּלְהָ; Hiphil, יִגָּל, יִגָּל from יִגָּלְהָ.

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלְהָ, הִגַּל for הִגָּלְהָ, הִתְגַּל for הִתְגָּלְהָ.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

הָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

#### VOCABULARY 24.

אָמֵן adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כִּי אַחַרְךָ how much more, or after a negative how much less	הָיָה v. K. <i>to be</i>
	יָרַד v. K. <i>to go down, descend</i>

יְרוּשָׁלַם<sup>1</sup> n. *Jerusalem*

בְּאֶשֶׁר as

כּוּל v. P. (כָּלַל) to contain

כָּלָה v. P. to complete, finish

מִטָּה n. f. *bed*

עָלָה v. K. to go up, H. to bring up, offer

עֹלָה n. f. *burnt-offering*

עָשָׂה v. K. to make, do, N. to be done

צָוָה v. P. to command

רָאָה v. K. to see, N. to be seen to appear

שְׁלֹמֹה n. m. *Solomon*

שֵׁנִית adv. *a second time*

<sup>1</sup> Pointed as though it were written יְרוּשָׁלַם.

### § 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

### § 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָא verb may appear with a לָה form, or an עָו verb with an עָע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עָע or עָו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שָׁשׁ and שֵׁשׁ, Piels of שָׁשׁ, יִתְגַּשֵּׁשׁ and יִתְגַּשְׁשׁ from גָּשַׁשׁ, or doubling the third radical in place of the second, e. g. רָגַזוּ, רָגַזְלָל, נָאָה ( = נָאוּ ) from נָאָה ( = נָאוּ ), הִשְׁתַּחֲוֶה (fut. וְהִשְׁתַּחֲוֶה, with Vav Conv. וְהִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. חֲמַרְמַר, סִחַרְסַח.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְאַלִּי, Niphal of Hithpael נִנְסְרִי, נִנְפָּר, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָּה n. f. <i>ephah</i>	פַּרְעֹה n. m. <i>Pharaoh</i>
חֹדֶשׁ n. m. <i>month</i>	שָׁנָה n. f. (ים.) <i>year</i>
נֹחַ n. m. <i>Noah</i>	שֶׁקֶל n. m. <i>shekel</i>
עֶשְׂוֹר n. m. <i>decade, ten</i>	

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹתַי, and בֵּינוֹתַי.

3. The preposition אֶת *with*, commonly becomes אֶתְּ before suffixes, e. g. אֶתִּי, אֶתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵתְּ, or before grave suffixes, אֵתְּ, e. g. אֵתִי, אֵתְּכֶם.

## SYNTAX.

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־דְּרָוֹתָיָהּ שָׁלֵם *all her paths (are) peace*, עֵץ הַיָּדָבָר טוֹב *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא *of the third person*, may be used as a copula, הָאָרֶץ הַזֹּאת הָיְתָה רְחֵלָה *the earth was desolate*, הַנָּהָר הַרְבִּיעִי הוּא פָּתַח *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחָכְמָה *wisdom*. So in comparisons, בַּעֲנָן *as a (lit. the) nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַמַּעֲזָבָה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king!*

### § 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

### § 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדְּבָר* *the word is good*.

### § 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *אֵלֶּה הַדְּבָרִים* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

### § 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֲגִדֵּל מִמָּךְ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, מְגִדֵּי הָאֶרֶץ הַמְּגִדִים מִכָּל־בְּנֵי־קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֵה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

### § 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים וְשֶׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַח *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הַרִי בְגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send*; and even before the copulative, הַכְּמָה וְהַדַּעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מְעִשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.



5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִּל גְּבוּרֵי הַחַיִּל* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *בֵּית לְאֵלִישָׁע* *the house of Elisha*, *צֹאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

### § 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

*a.* Absolute, i. e. the historical imperfect, *God בָּרָא created*.

*b.* Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

*c.* Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

*d.* Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed, etc.*

*e.* Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

*f.* Optative, *לֹא-מָתוּ O that we had died*.

g. Subjunctive, *לְמַעַן יִרְאֶהְם* *in order that ye might fear.*

2. The present, regarded as a continuation of the past, *צָמִיתִי* *I am thirsty, prop. I have been and still am thirsty.*

3. General truths, embodying the experience of the past, *אֵן עֹשֶׂה יָדַע* *knoweth his owner, oxen always have done so, and always will.*

4. The future, when described by the prophets as though it had already taken place, *נָפְלָה* *has fallen.*

### § 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,

a. Absolute, *אֶעֱשֶׂה* *I will make.*

b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* *הָמִיתָ* *he was to die.*

c. Conditional, *but* (if it were my case) *אֶדְרֹשׁ* *I would seek unto God.*

d. Optative, expressing desire, determination, permission, or command, so *יִאָבְדוּ* *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה* *we will do; of the fruit נֹאֲכַל* *we may eat; mine ordinances תִּשְׁמְרוּ* *ye shall keep.*

e. Subjunctive, *לְמַעַן תְּבָרְכֶנּוּ* *in order that my soul may bless thee.*

2. The present, when it is conceived of as extending into the future, *חָבְלִי* *weepest thou? lit. why wilt thou go on to weep?*

3. General truths, which are valid for all time to come, *righteousness תְּרוֹמֵם* *exalteth a nation, it does so now and always will.*

4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יַעֲשֶׂה* *did continually, not only that once, but thenceforward.*

5. The past, in animated description, as we use the present, *then* **שָׁרַח** *sings Moses*.

6. The future is idiomatically used with **בְּתָרֵם** and **בְּתָרֵם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not*, to the apocopated future, **אַל־תִּזְעַר** *harm not*.

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אֹהֵב** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִירָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לֹט *was sitting in the gate of Sodom.*

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הָיָה רֹאשׁוֹ הֹלֵךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו אֶת־הָעִיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חָלָה אֶת־רַגְלָיו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אֲבָן *and they overwhelmed him with stones*, וַיִּיצֶר אֶת־הָאָדָם עָפָר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בָּחַרְתִּיךָ *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by הַ the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הֵּן is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* יהוה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*



# GRAMMATICAL TABLES.

## I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּמְלָה Gī'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ד Kh, K	כַּף Kaph	כך	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	ם מ M	מֶם Mēm	מם	40
14	ן נ N	נוּן Nūn	נון	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ פ Ph, P	פֶּא Pē	פא	80
18	צ ת Ts	צַדִּי Tsā'-dhē	צד	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

## II. CLASSIFICATION OF THE LETTERS, § 2.

	1.		2.	
Gutturals,	א ה ח ע	}	Weak,	{ א ה ו י Vowel-Letters.
Palatals,	ג י כ ק			{ א ה ח ע Gutturals.
Linguals,	ד ט ל נ ת		Medium,	{ ל מ נ ר Liquids.
Dentals,	ז ס ש צ			{ ז ס ש צ Sibilants.
Labials,	ב מ ו פ		Strong,	{ ב פ } Aspirates and
ר shares the peculiarities of the Gutturals.		{ ג כ ק ט ת ד } Mutes.		

3.

Serviles וכלב משה איתן. Radicals the rest of the Alphabet.

### THE POINTS, § 4.

<i>Long Vowels.</i>	<i>Short Vowels.</i>	<i>Doubtful Vowels.</i>
Kā'mets ā ֿ	Páttahh ă ֿ	Hhī'rik ī ֿ or ĩ
Tsē're ē ֿ	Séghōl ě ֿ	Shū'rek ū ֿ or ũ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ǒ ֿ	Kib buts ֿ

Pronounce ā as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĩ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ũ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ֿֿ; thus עֹמֵד <sup>a</sup>mōdh.  
Hhātēph-Seghol ֿֿֿ; thus עֹמֵר <sup>e</sup>mōr.  
Hhātēph-Kamets ֿֿֿ; thus עֹמֵי <sup>e</sup>mī.

§ 8. Pattahh-furtive ֿ with ע, ה, or ה at the end of words.

§ 12. Daghes-lene in ב ג ד פ כ ה removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methgeh ֿ second syllable before the accent.

DISJUNCTIVES.

CLASS I. *Emperors.*

- |            |       |             |
|------------|-------|-------------|
| 1. Sillūk  | ( ı ) | סְלִיּוּקַי |
| 2. Athnāhh | ( א ) | אַתְנַחֲהָ  |

CLASS II. *Kings.*

- |                  |        |                          |
|------------------|--------|--------------------------|
| 3. S'gholta      | ( אֲ ) | סְגֻלְתָּא <i>postp.</i> |
| 4. Zakēph Kāton  | ( אִ ) | זָקָה קָטוֹן             |
| 5. Zakēph Gadhōl | ( אֵ ) | זָקָה גְּדוֹל            |
| 6. Tiphhā        | ( אַ ) | טִפְחָא                  |

CLASS III. *Dukes.*

- |               |         |                         |
|---------------|---------|-------------------------|
| 7. R'bhīr     | ( אֶ )  | רְבִייעַ                |
| 8. Shalshleth | ( אִי ) | שְׁלִשְׁלֵת             |
| 9. Zarka      | ( אִי ) | זָרְקָא <i>postp.</i>   |
| 10. Pashta    | ( אִי ) | פַּשְׁטָא <i>postp.</i> |
| 11. Y'thīb    | ( אִי ) | יְתִיב <i>prep.</i>     |
| 12. T'bhīr    | ( אִי ) | תְּבִיר                 |

CLASS IV. *Counts.*

- |                      |         |                                   |
|----------------------|---------|-----------------------------------|
| 13. Pazēr            | ( אִי ) | פָּזֵר                            |
| 14. Karnē Pharā      | ( אִי ) | קַרְנֵי פָּרָה                    |
| 15. T'līshā Gh'dhola | ( אִי ) | תְּלִישָׁא גְּדוֹלָה <i>prep.</i> |
| 16. Geresh           | ( אִי ) | גְּרֵשׁ                           |
| 17. G'rāshayim       | ( אִי ) | גְּרֵשָׁיִם                       |
| 18. P'sīk            | ( אִי ) | פְּסִיקוּ                         |

CONJUNCTIVES. *Servants.*

- |                     |         |                                   |
|---------------------|---------|-----------------------------------|
| 19. Merkā           | ( אִי ) | מֵרְקָא                           |
| 20. Mānāhh          | ( אִי ) | מִנְחָה                           |
| 21. Merkā Kh'phūla  | ( אִי ) | מֵרְקָא כְּפֻלָּה                 |
| 22. Mahpakh         | ( אִי ) | מַחְפָּה                          |
| 23. Dargā           | ( אִי ) | דַּרְגָּא                         |
| 24. Kadhmā          | ( אִי ) | קַדְמָא                           |
| 25. Yerāhh ben Yōmō | ( אִי ) | יֵרַח בְּנוֹיָמוֹ                 |
| 26. T'līshā K'tanna | ( אִי ) | תְּלִישָׁא קְטַנָּה <i>postp.</i> |

# IV. INSEPARABLE PREPOSITIONS AND VAV

## CONJUNCTIVE, §§ 27, 28.

Primary form,	וְ	וּ	וֹ	וִ
Before vowelless Consonants,	וְ	וּ	וֹ	וִ*
Before Gutturals with Compound Shi'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† וְ	וּ	וֹ	וִ
With the contracted article,	<i>the vowel of the article.</i>			

\* Also before the labials ב, מ, and פ, but ו before vowelless Yodh.

† With the interrogative בַּמָּה, בַּמֵּה, לַמָּה or לַמֵּה.

## THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	מֵה	מֵה	מַה*
Before vowelless consonants and strong gutturals,	} מִן	מֵה	מֵה	מַה
Before weak gutturals,	מִן	מֵה	מֵה	מַה
Before gutturals with Kamets,	מִן	מֵה	מֵה	מַה

\* But with a disjunctive accent commonly מַה.

## INSEPARABLE PREPOSITIONS WITH SUFFIXES.

### SINGULAR.

1 c.	בִּי	לִי	פְּמוֹנִי	בְּיָמַי, בְּיָמֶי, בְּיָמָי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	פְּמוֹנְךָ	בְּיָמֶיךָ, בְּיָמֶיךָ
2 f.	בְּךָ	לְךָ	—	בְּיָמֶיךָ
3 m.	בּוֹ	לוֹ	פְּמוֹנוֹ	בְּיָמָיו, בְּיָמָיו, בְּיָמָיו
3 f.	בָּהּ	לָהּ	פְּמוֹנָהּ	בְּיָמֶיהָ

### PLURAL.

1 c.	בָּנוּ	לָנוּ	פְּמוֹנוֹ	בְּיָמֵינוּ
2 m.	בְּכֶם	לְכֶם	פְּמוֹנְכֶם, פְּכֶם	בְּיָמֵיכֶם
2 f.	בְּכֶן	לְכֶן	—	בְּיָמֵיכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	פְּמוֹנָם, פְּהֶם	בְּיָמֵיהֶם, בְּיָמֵיהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	בְּיָמֵיהֶן

V. PERSONAL PRONOUNS, § 29.

		SINGULAR.	PLURAL.	
1	I	אֲנִי, אַנִּי	We	אֲנֵנוּ, אַנְהוּ, אַנְהוּ
2.	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
		אַתָּה, אַתָּה	Ye <i>f.</i>	אַתֶּנּוּ, אַתֶּנּוּ
3.	He	הוּא	They <i>m.</i>	הֵמָּה, הֵמָּה
		הִיא, הוּא § 23. 3.	They <i>f.</i>	הֵנָּה, הֵנָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כִּי, י	כִּי	כִּי	כִּי (כִּי)	י	י
<i>pl.</i>	כוּ	כוּ	כוּ	כוּ	כוּ (כוּ)	כוּ
2 <i>m.</i>	הֵ (הֵ)	הֵ (הֵ)	הֵ (הֵ)	הֵ (הֵ)	הֵ (הֵ)	הֵ
<i>pl.</i>	הֵם				הֵם	הֵם
2 <i>f.</i>	הֵ (הֵ)	הֵ, הֵ	הֵ		הֵ	הֵ
<i>pl.</i>	הֵן				הֵן	הֵן
3 <i>m.</i>	הוּ	הוּ, הוּ	הוּ	הוּ (הוּ)	וּ (הוּ, הוּ)	וּ (הוּ, הוּ)
<i>pl.</i>	הֵם (הֵם)	הֵם, הֵם	הֵם		הֵם	הֵם (הֵם)
3 <i>f.</i>	הֵ	הֵ	הֵ	הֵ	הֵ	הֵ
<i>pl.</i>	הֵן (הֵן)	הֵן	הֵן		הֵן	הֵן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹאת)	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מָה *what?* or *whatever.*

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. " pass. Niphal נִקְטַל *to be killed.*
3. Intensive act. Piël קָטַל *to kill many or to massacre.*
4. " pass. Pual קָטַל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. " pass. Hophal הִקְטַל *to be caused to kill.*
7. Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*

## VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. <i>absol.</i>		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטִיל	(קָטֹל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
1 c.		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָהּ	הִקְטְלֶנָהּ	קָטְלֶנָהּ	
PART.	<i>act.</i>	קָטִיל		מִקְטִיל		
	<i>pass.</i>	קָטוּל	נִקְטָל		מִקְטָל	

HIPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטַלְהָ	הִתְקַטַּלְהָ	קָטַדְהָ	שָׁכַלְהָ
הִקְטִילָתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתִי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילֶנּוּ	הִקְטַלְנֻהוּ	הִתְקַטַּלְנֻהוּ	קָטַדְנֻהוּ	שָׁכַלְנֻהוּ
הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	קָטַדְתֶּן	(שָׁכַלְתֶּן)
הִקְטִילֻהוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ	קָטַדְנוּ	שָׁכַלְנוּ
הִקְטִיל	הִקְטַל	(הִתְקַטַּל)	קָטַד	שָׁכַל
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטַל	יִתְקַטַּל	יִקְטַד	יִשָּׁכַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַד	תִּשָּׁכַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַד	תִּשָּׁכַל
תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי	תִּקְטַדִּי	תִּשָּׁכַלִּי
אִקְטִיל	אִקְטַל	אִתְקַטַּל	אִקְטַד	אִשָּׁכַל
יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטַדוּ	יִשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁכַלְנָהּ
תִּקְטִילוּהָ	תִּקְטַלוּהָ	תִּתְקַטַּלוּהָ	תִּקְטַדְוּהָ	תִּשָּׁכַלוּהָ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁכַלְנָהּ
נִקְטִיל	נִקְטַל	נִתְקַטַּל	נִקְטַד	נִשָּׁכַל
הִקְטִיל		הִתְקַטַּל	קָטַד	
הִקְטִילִי		הִתְקַטַּלִּי	קָטַדִּי	
הִקְטִילוּהָ	wanting	הִתְקַטַּלוּהָ	קָטַדוּהָ	
הִקְטִילְנָהּ		הִתְקַטַּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטַּל		
	מִקְטַל			

## VII. PARADIGM OF THE PERFECT

### SINGULAR.

1 com.      2 masc.      2 fem.      3 masc.      3 fem.

#### KAL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּם	קָטַלְתֶּן
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתֶּם	קָטַלְתֶּן
	קָטַלְתָּךְ				
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתֶּם	קָטַלְתֶּן
1 com.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתֶּם	קָטַלְתֶּן
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

#### INFINITIVE.

קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
קָטַלְתִּיךָ				

#### FUTURE.

SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְתְּ	יִקְטַלְתֶּם	יִקְטַלְתֶּן
	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְתְּ	יִקְטַלְתֶּם	יִקְטַלְתֶּן
PLUR. 3 masc.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם

#### IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתֶּם	קָטַלְתֶּן
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#### PIEL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
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#### HIPHIL PRETERITE.

SING. 3 masc.	הִקְטַלְתִּי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֶּם	הִקְטַלְתֶּן
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VERBS WITH SUFFIXES, § 42.

PLURAL.

1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּהוּ	קָטְלוּכֶם	קָטְלוּנָךְ	קָטְלוּם	קָטְלוּן
קָטְלוּהֶנּוּ	קָטְלוּתְּכֶם	קָטְלוּתְּךָ	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֶנּוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֶנּוּ	—	—	קָטְלוּתָיִם	קָטְלוּתָיִךְ
—	קָטְלוּתָיִכֶם	קָטְלוּתָיִךְ	קָטְלוּתָיִם	קָטְלוּתָיִן
קָטְלוּהֶנּוּ	קָטְלוּהֶכֶם	קָטְלוּהֶךָ	קָטְלוּהֶם	קָטְלוּהֶן
קָטְלוּהֶנּוּ	—	—	קָטְלוּהֶתָּם	קָטְלוּהֶתָּן
—	קָטְלוּהֶנּוּכֶם	קָטְלוּהֶנּוּךָ	קָטְלוּהֶנּוּם	קָטְלוּהֶנּוּן
קָטְלוּהֶנּוּ	קָטְלוּהֶכֶם	קָטְלוּהֶךָ	קָטְלוּהֶם	קָטְלוּהֶן
יִקְטְלוּהוּ	יִקְטְלוּכֶם	יִקְטְלוּנָךְ	יִקְטְלוּם	יִקְטְלוּן
יִקְטְלוּהֶנּוּ	יִקְטְלוּתְּכֶם	יִקְטְלוּתְּךָ	יִקְטְלוּתָם	יִקְטְלוּתָן
יִקְטְלוּהֶנּוּ	—	—	יִקְטְלוּתָם	יִקְטְלוּתָן
יִקְטְלוּהֶנּוּ	—	—	יִקְטְלוּתָיִם	יִקְטְלוּתָיִךְ
יִקְטְלוּהֶנּוּ	יִקְטְלוּתָיִכֶם	יִקְטְלוּתָיִךְ	יִקְטְלוּתָיִם	יִקְטְלוּתָיִן
יִקְטְלוּהֶנּוּ	יִקְטְלוּהֶכֶם	יִקְטְלוּהֶךָ	יִקְטְלוּהֶם	יִקְטְלוּהֶן
יִקְטְלוּהֶנּוּ	—	—	יִקְטְלוּהֶתָּם	יִקְטְלוּהֶתָּן
יִקְטְלוּהֶנּוּ	יִקְטְלוּהֶנּוּכֶם	יִקְטְלוּהֶנּוּךָ	יִקְטְלוּהֶנּוּם	יִקְטְלוּהֶנּוּן
יִקְטְלוּהֶנּוּ	יִקְטְלוּהֶכֶם	יִקְטְלוּהֶךָ	יִקְטְלוּהֶם	יִקְטְלוּהֶן
יִקְטְלוּהֶנּוּ	יִקְטְלוּהֶנּוּכֶם	יִקְטְלוּהֶנּוּךָ	יִקְטְלוּהֶנּוּם	יִקְטְלוּהֶנּוּן
יִקְטְלוּהֶנּוּ	יִקְטְלוּהֶכֶם	יִקְטְלוּהֶךָ	יִקְטְלוּהֶם	יִקְטְלוּהֶן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	אָפּ. FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמַּד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמְדָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי	אֵכַל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמְדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הָעִמַּדְנִי	תֵּאָכְלֶנּוּ
					נֵאָכַל
INFIN. Absol.	עָמֹד	הָעִמָּד	הָעִמִּיד	הָעִמְדָה	
Constr.	עָמַד	הָעִמַּד	הָעִמִּיד	הָעִמְדָה	KAL (fut. a.)
FUT. 3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד	יֵאָכַל
3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תֵּאָכַל
2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תֵּאָכַל
2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדִי	תֵּאָכְלִי
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמַד	אֵכַל
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ	יֵאָכְלוּ
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה	תֵּאָכְלוּ
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ	תֵּאָכְלוּ
2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה	תֵּאָכְלוּ
1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמַד	נֵאָכַל
IMPER. 2 m	עָמַד	הָעִמַּד	הָעִמִּיד		הֵיטָב
2 f.	עָמְדִי	הָעִמְדִי	הָעִמִּידִי	wanting	הֵיטָבִי
Plur. 2 m	עָמְדוּ	הָעִמְדוּ	הָעִמִּידוּ		הֵיטָבוּ
2 f.	עָמַדְנָה	הָעִמַּדְנָה	הָעִמִּידְנָה		הֵיטָבְנָה
PART. Act.	עֹמֵד		מְעִמֵּד		
Pass.	עָמֻד	נִעְמָד		מְעֻמָּד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל
3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	הִתְקַטְּלָהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְתֵּנִי	נִקְטַלְתֵּנִי	קָטַלְתֵּנִי	קָטַלְתֵּנִי	הִתְקַטַּלְתֵּנִי
INFIN. <i>Absol.</i>	קָטַל	הִקְטַל	קָטַל		
<i>Constr.</i>	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל
FUT. 3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּתְקַטַּלְךָ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶתְקַטַּל
Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּתְקַטְּלנהּ
2 m.	תִּקְטְלנֶךָ	תִּקְטְלנֶךָ	תִּקְטְלנֶךָ	תִּקְטְלנֶךָ	תִּתְקַטְּלנֶךָ
2 f.	תִּקְטְלנֶךָ	תִּקְטְלנֶךָ	תִּקְטְלנֶךָ	תִּקְטְלנֶךָ	תִּתְקַטְּלנֶךָ
1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִתְקַטַּל
IMPER. 2 m.	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל
2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	wanting	הִתְקַטְּלִי
Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ		הִתְקַטְּלוּ
2 f.	קָטְלנהּ	הִקְטְלנהּ	קָטְלנהּ		הִתְקַטְּלנהּ
PART. <i>Act.</i>	קָטַל		מִקְטַל		מִתְקַטַּל
<i>Pass.</i>	קָטַל	נִקְטַל		מִקְטַל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַחַ	שִׁלְּחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשְּׁלֹחַ	שֹׁלֵחַ	הַשְּׁלִיחַ	הַשְּׁתַלַּחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְּחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלְחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלְּחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שְׁלְחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלְּחוּ	הִשְׁתַּלְּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ	—	מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַ
<i>Pass.</i>	שְׁלֹחַ	נִשְׁלַחַ	—	—	—

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	קָנַשׁ	קָנַשׁ	הִקְנִישׁ	הִקְנִישׁ	קָנַחַן
3 f.	קָנְשָׁה	קָנְשָׁה	הִקְנִיֶּשֶׁה	הִקְנִיֶּשֶׁה	קָנְחָה
2 m.	קָנַשְׁתָּ	קָנַשְׁתָּ	הִקְנִיֶּשְׁתָּ	הִקְנִיֶּשְׁתָּ	קָנַחְתָּ
2 f.	קָנַשְׁתְּ	קָנַשְׁתְּ	הִקְנִיֶּשְׁתְּ	הִקְנִיֶּשְׁתְּ	קָנַחְתְּ
1 c.	קָנַשְׁתִּי	קָנַשְׁתִּי	הִקְנִיֶּשְׁתִּי	הִקְנִיֶּשְׁתִּי	קָנַחְתִּי
Plur. 3 c.	קָנְשׁוּ	קָנְשׁוּ	הִקְנִישׁוּ	הִקְנִישׁוּ	קָנְחוּ
2 m.	קָנַשְׁתֶּם	קָנַשְׁתֶּם	הִקְנִישְׁתֶּם	הִקְנִישְׁתֶּם	קָנַחְתֶּם
2 f.	קָנַשְׁתֶּן	קָנַשְׁתֶּן	הִקְנִישְׁתֶּן	הִקְנִישְׁתֶּן	קָנַחְתֶּן
1 c.	קָנַשְׁנוּ	קָנַשְׁנוּ	הִקְנִישְׁנוּ	הִקְנִישְׁנוּ	קָנַחְנוּ
INFIN. <i>Absol.</i>	קָנֹשׁ	הִקְנֹשׁ	הִקְנֹשׁ	הִקְנֹשׁ	קָנֹחַן
<i>Constr.</i>	קָנֹשׁת	הִקְנֹשׁשׁ	הִקְנֹשׁשׁ		קָנֹחַת
FUT. 3 m.	יִקְנֹשׁ	יִקְנֹשׁ	יִקְנִישׁ	יִקְנֹשׁ	יִקְנֹחַן
3 f.	תִּקְנֹשׁ	תִּקְנֹשׁ	תִּקְנִישׁ	תִּקְנֹשׁ	תִּקְנֹחַן
2 m.	תִּקְנֹשׁ	תִּקְנֹשׁ	תִּקְנִישׁ	תִּקְנֹשׁ	תִּקְנֹחַן
2 f.	תִּקְנֹשִׁי	תִּקְנֹשִׁי	תִּקְנִישִׁי	תִּקְנֹשִׁי	תִּקְנֹחִי
1 c.	אִקְנֹשׁ	אִקְנֹשׁ	אִקְנִישׁ	אִקְנֹשׁ	אִקְנֹחַן
Plur. 3 m.	יִקְנֹשׁוּ	יִקְנֹשׁוּ	יִקְנִישׁוּ	יִקְנֹשׁוּ	יִקְנֹחוּ
3 f.	תִּקְנֹשְׁנָה	תִּקְנֹשְׁנָה	תִּקְנִישְׁנָה	תִּקְנֹשְׁנָה	(תִּקְנֹחְנָה)
2 m.	תִּקְנֹשׁוּ	תִּקְנֹשׁוּ	תִּקְנִישׁוּ	תִּקְנֹשׁוּ	תִּקְנֹחוּ
2 f.	תִּקְנֹשְׁנָה	תִּקְנֹשְׁנָה	תִּקְנִישְׁנָה	תִּקְנֹשְׁנָה	(תִּקְנֹחְנָה)
1 c.	נִקְנֹשׁ	נִקְנֹשׁ	נִקְנִישׁ	נִקְנֹשׁ	נִקְנֹחַן
IMPER. 2 m.	קָנֹשׁ	הִקְנֹשׁשׁ	הִקְנֹשׁשׁ		קָנֹחַן
2 f.	קָנֹשִׁי	הִקְנֹשִׁי	הִקְנֹשִׁי	wanting	קָנֹחִי
Plur. 2 m.	קָנֹשׁוּ	הִקְנֹשׁוּ	הִקְנֹשׁוּ		קָנֹחוּ
2 f.	קָנֹשְׁנָה	הִקְנֹשְׁנָה	הִקְנֹשְׁנָה		(קָנֹחְנָה)
PART. <i>Act.</i>	קָנֹשׁ		מִקְנִישׁ		קָנֹחַן
<i>Pass.</i>	קָנֹשׁת	קָנֹשׁשׁ		מִקְנֹשׁ	קָנֹחַת

## XII. PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָבַב	קָבַב	קָבַב
3 f.	קָבְבָהּ	קָבְבָהּ	קָבְבָהּ
2 m.	(קָבַבְתָּ)	קָבַבְתָּ	קָבַבְתָּ
2 f.	(קָבַבְתְּ)	קָבַבְתְּ	קָבַבְתְּ
1 c.	קָבַבְתִּי	קָבַבְתִּי	קָבַבְתִּי
Plur. 3 c.	קָבְבוּ	קָבְבוּ	קָבְבוּ
2 m.	(קָבַבְתֶּם)	קָבַבְתֶּם	קָבַבְתֶּם
2 f.	(קָבַבְתֶּן)	קָבַבְתֶּן	קָבַבְתֶּן
1 c.	קָבַבְנִי	קָבַבְנִי	קָבַבְנִי
INFIN. <i>Absol.</i>	קָבֹב	קָבֹב	קָבֹב
<i>Constr.</i>	קָבֵב	קָבֵב	קָבֵב
FUT. 3 m.	יָקֹב	יָקֹב	יָקֹב
3 f.	תָּקֹב	תָּקֹב	תָּקֹב
2 m.	תָּקֹב	תָּקֹב	תָּקֹב
2 f.	תָּקֹבִי	תָּקֹבִי	תָּקֹבִי
1 c.	אָקֹב	אָקֹב	אָקֹב
Plur. 3 m.	יָקֹבוּ	יָקֹבוּ	יָקֹבוּ
3 f.	תָּקֹבְנָה	תָּקֹבְנָה	תָּקֹבְנָה
2 m.	תָּקֹבוּ	תָּקֹבוּ	תָּקֹבוּ
2 f.	תָּקֹבְנָה	תָּקֹבְנָה	תָּקֹבְנָה
1 c.	נָקֹב	נָקֹב	נָקֹב
IMPER. 2 m.	קָבֵב	קָבֵב	קָבֵב
2 f.	קָבִי	קָבִי	קָבִי
Plur. 2 m.	קָבוּ	קָבוּ	קָבוּ
2 f.	קָבְיָהּ	קָבְיָהּ	קָבְיָהּ
PART. <i>Act.</i>	קָבֵב		קָבֵב
<i>Pass.</i>	קָבוּב	קָבוּב	

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּיֵּב	סָבַסְדָּ
הִסְבָּה	הוּסְבָה	הִסְתַּיֵּבָה	סָבַסְדָּה
הִסְבִּיחַ		הִסְתַּיֵּבִיחַ	סָבַסְדָּחַ
הִסְבִּיחַת		הִסְתַּיֵּבִיחַת	סָבַסְדָּחַת
הִסְבִּיחֵי		הִסְתַּיֵּבִיחֵי	סָבַסְדָּחֵי
הִסְבִּיחַו	הוּסְבִיחַו	הִסְתַּיֵּבִיחַו	סָבַסְדָּחַו
הִסְבִּיחֻם		הִסְתַּיֵּבִיחֻם	סָבַסְדָּחֻם
הִסְבִּיחֶיךָ		הִסְתַּיֵּבִיחֶיךָ	סָבַסְדָּחֶיךָ
הִסְבִּיחֵנוּ		הִסְתַּיֵּבִיחֵנוּ	סָבַסְדָּחֵנוּ
הִסָּב			סָבַסְדָּךְ
הִסָּב		הִסְתַּיֵּב	סָבַסְדָּךְ
יָסַב	יּוּסַב	יִסְתַּיֵּב	יִסְבַּסְדָּךְ
תָּסַב	תּוּסַב	תִּסְתַּיֵּב	תִּסְבַּסְדָּךְ
תָּסַב	תּוּסַב	תִּסְתַּיֵּב	תִּסְבַּסְדָּךְ
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּיֵּבִי	תִּסְבַּסְדָּכִי
אָסַב	אּוּסַב	אִסְתַּיֵּב	אִסְבַּסְדָּךְ
יָסַבוּ	יּוּסַבוּ	יִסְתַּיֵּבוּ	יִסְבַּסְדָּכוּ
תָּסַבְיָה		תִּסְתַּיֵּבְיָה	תִּסְבַּסְדָּכְיָה
תָּסַבוּ	תּוּסַבוּ	תִּסְתַּיֵּבוּ	תִּסְבַּסְדָּכֻם
תָּסַבְיָה		תִּסְתַּיֵּבְיָה	תִּסְבַּסְדָּכְיָה
נָסַב	נּוּסַב	נִסְתַּיֵּב	נִסְבַּסְדָּךְ
הִסָּב		הִסְתַּיֵּב	סָבַסְדָּךְ
הִסְבִּי	wanting	הִסְתַּיֵּבִי	סָבַסְדָּכִי
הִסְבִּיחַ		הִסְתַּיֵּבִיחַ	סָבַסְדָּחִי
הִסְבִּיחַה		הִסְתַּיֵּבִיחַה	סָבַסְדָּחִיָה
מִסָּב		מִסְתַּיֵּב	מִסְבַּסְדָּךְ
	מִוּסַב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקוּם	קוּמִים	קוּמִים
3 f.	קָמָה	נָקוּמָה	קוּמִיָּה	קוּמִיָּה
2 m.	קָמַתָּ	נָקוּמַתָּ	קוּמִיָּמָתָּ	קוּמִיָּמָתָּ
2 f.	קָמַתְּ	נָקוּמַתְּ	קוּמִיָּמַתְּ	קוּמִיָּמַתְּ
1 c.	קָמַתִּי	נָקוּמַתִּי	קוּמִיָּמַתִּי	קוּמִיָּמַתִּי
Plur. 3 c.	קָמוּ	נָקוּמוּ	קוּמִימוּ	קוּמִימוּ
2 m.	קָמוּתָם	נָקוּמוּתָם	קוּמִימוּתָם	קוּמִימוּתָם
2 f.	קָמוּתְךָ	נָקוּמוּתְךָ	קוּמִימוּתְךָ	קוּמִימוּתְךָ
1 c.	קָמוּנִי	נָקוּמוּנִי	קוּמִימוּנִי	קוּמִימוּנִי
INFIN. <i>Absol.</i>	קוּם	הִקּוּם	קוּמִים	
<i>Constr.</i>	קוּם	הִקּוּם	קוּמִים	
FUT. 3 m.	יָקוּם	יִקּוּם	יִקּוּמִים	יִקּוּמִים
3 f.	תִּקּוּם	תִּקּוּם	תִּקּוּמִים	תִּקּוּמִים
2 m.	תִּקּוּם	תִּקּוּם	תִּקּוּמִים	תִּקּוּמִים
2 f.	תִּקּוּמִי	תִּקּוּמִי	תִּקּוּמִי	תִּקּוּמִי
1 c.	אֶקּוּם	אֶקּוּם	אֶקּוּמִים	אֶקּוּמִים
Plur. 3 m.	יִקּוּבוּ	יִקּוּבוּ	יִקּוּמוּ	יִקּוּמוּ
3 f.	תִּקּוּמִינָה	תִּקּוּמִינָה	תִּקּוּמִינָה	תִּקּוּמִינָה
2 m.	תִּקּוּבוּ	תִּקּוּבוּ	תִּקּוּמוּ	תִּקּוּמוּ
2 f.	תִּקּוּמִינָה	תִּקּוּמִינָה	תִּקּוּמִינָה	תִּקּוּמִינָה
1 c.	נִקּוּם	נִקּוּם	נִקּוּמִים	נִקּוּמִים
IMPER. 2 m.	קוּם	הִקּוּם	קוּמִים	
2 f.	קוּמִי	הִקּוּמִי	קוּמִי	wanting
Plur. 2 m.	קוּבוּ	הִקּוּמוּ	קוּמוּ	
2 f.	קוּמִינָה	הִקּוּמִינָה	קוּמִינָה	
PART. <i>Act.</i>	קָם		מִקּוּמִים	
<i>Pass.</i>	קָם	נָקוּם		מִקּוּמִים



HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקְרִים	הוֹקְרָם	הִתְקוּרְמִים	קָרַב
הִקְרִימָה	הוֹקְרַמְהָ	הִתְקוּרְמִימָה	לָקְרַח
הִקְרִימוֹת	(הוֹקְרַמְתָּ)	הִתְקוּרְמִימְתָּ	לָקְרַחַת
הִקְרִימוֹת	(הוֹקְרַמְתִּי)	הִתְקוּרְמִימְתִּי	לָקְרַחְתִּי
הִקְרִימוּ	הוֹקְרַמוּ	הִתְקוּרְמוּ	קָרְבוּ
הִקְרִימוּתָם	(הוֹקְרַמְתֶּם)	הִתְקוּרְמוּתֶם	קָרַבְתֶּם
הִקְרִימוּתָן	(הוֹקְרַמְתֶּן)	הִתְקוּרְמוּתֶן	קָרַבְתֶּן
הִקְרִימוּנִי	(הוֹקְרַמְנִי)	הִתְקוּרְמוּנִי	לָקְרַבְנִי
הִקְרַם		הִתְקוּרְמִים	רָוַב
הִקְרַם			רָיַב
הִקְרַם	יִקְרַם	יִתְקוּרְמִים	יָרַיַב
תִּקְרַם	תִּקְרַם	תִּתְקוּרְמִים	תִּרְיַיַב
תִּקְרַם	תִּקְרַם	תִּתְקוּרְמִים	תִּרְיַיַב
תִּקְרַמְיָי	תִּקְרַמְיָי	תִּתְקוּרְמִימִי	תִּרְיַיַבִּי
אִקְרַם	אִקְרַם	אִתְקוּרְמִים	אִרְיַיַב
יִקְרַמוּ	יִקְרַמוּ	יִתְקוּרְמוּ	יָרַיַבוּ
תִּקְרַמְנָה	(תִּקְרַמְנָה)	תִּתְקוּרְמוּנָה	תִּרְיַיַבְנָה
תִּקְרַיַבוּ	תִּקְרַמוּ	תִּתְקוּרְמוּ	תִּרְיַיַבוּ
תִּקְרַמְנָה	(תִּקְרַמְנָה)	תִּתְקוּרְמוּנָה	תִּרְיַיַבְנָה
קָרַם	קָרַם	קָרַם	קָרַיַב
הִקְרַם		הִתְקוּרְמִים	רָיַב
הִקְרַמְיָי	wanting	הִתְקוּרְמִימִי	רָיַבִּי
הִקְרַמוּ		הִתְקוּרְמוּ	רָיַבוּ
הִקְרַמְנָה		הִתְקוּרְמוּנָה	(רָיַבְנָה)
קָרַם		קָרַם	קָרַב
	בִּקְרַם		רָוַב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָבַשׁ
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבְשָׁה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָבַשְׁנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבֹשׁ
<i>Constr.</i>	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבֹשׁ
FUT. 3 m.	יָשִׁיב	יִוָּשֵׁב	יִוָּשִׁיב	יִוָּשַׁב	יִבְשֹׁשׁ
3 f.	תֵּשֵׁב	תִּוָּשֵׁב	תִּוָּשִׁיב	תִּוָּשַׁב	תִּבְשֹׁשׁ
2 m.	תֵּשֵׁב	תִּוָּשֵׁב	תִּוָּשִׁיב	תִּוָּשַׁב	תִּבְשֹׁשׁ
2 f.	תֵּשְׁבִי	תִּוָּשְׁבִי	תִּוָּשִׁיבִי	תִּוָּשַׁבִי	תִּבְשֹׁשִׁי
1 c.	אָשִׁיב	אִוָּשֵׁב	אִוָּשִׁיב	אִוָּשַׁב	אִבְשֹׁשׁ
Plur. 3 m.	יָשִׁיבוּ	יִוָּשְׁבוּ	יִוָּשִׁיבוּ	יִוָּשַׁבוּ	יִבְשֹׁשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּוָּשְׁבֶנָּה	תִּוָּשִׁיבֶנָּה	תִּוָּשַׁבֶנָּה	תִּבְשֹׁשְׁנָה
2 m.	תֵּשְׁבוּ	תִּוָּשְׁבוּ	תִּוָּשִׁיבוּ	תִּוָּשַׁבוּ	תִּבְשֹׁשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּוָּשְׁבֶנָּה	תִּוָּשִׁיבֶנָּה	תִּוָּשַׁבֶנָּה	תִּבְשֹׁשְׁנָה
1 c.	נִשְׁבֹּב	נִוָּשֵׁב	נִוָּשִׁיב	נִוָּשַׁב	נִבְשֹׁשׁ
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבֹשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבְשִׁי
Plur. 2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבְשׁוּ
2 f.	שְׁבֶנָּה	הוֹשִׁיבֶנָּה	הוֹשִׁיבֶנָּה		יָבְשְׁנָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יָבֹשׁ
<i>Pass.</i>	יָשׁוּב	נוֹשֵׁב		מוֹשֵׁב	יָבֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתָּ
3 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
2 m.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
2 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
1 c.	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי
Plur. 3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן
1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
INFIN. <i>Absol.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
<i>Constr.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
FUT. 3 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
3 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
1 c.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Plur. 3 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
3 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
1 c.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
IMPER. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Plur. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
PART. <i>Act.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
<i>Pass.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב

## XVI. PARADIGM OF LAMEDH.

	KAL.	NIPHAL.	PIEL.
<b>PRET.</b> 3 <i>m.</i>	גָּלָה	נִגְלָה	פָּלָה
3 <i>f.</i>	גָּלְתָה	נִגְלְתָה	פָּלְתָה
2 <i>m.</i>	גָּלַתְּ	נִגְלַתְּ	פָּלַתְּ
2 <i>f.</i>	גָּלִיתְּ	נִגְלִיתְּ	פָּלִיתְּ
1 <i>c.</i>	גָּלִיתִי	נִגְלִיתִי	פָּלִיתִי
<i>Plur.</i> 3 <i>c.</i>	גָּלוּ	נִגְלוּ	פָּלוּ
2 <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	פָּלִיתֶם
2 <i>f.</i>	גָּלִיתְּוּ	נִגְלִיתְּוּ	פָּלִיתְּוּ
1 <i>c.</i>	גָּלִינוּ	נִגְלִינוּ	פָּלִינוּ
<b>INFIN.</b> <i>Absol.</i>	גָּלוֹה	נִגְלוֹה	פָּלוֹה
<i>Constr.</i>	גָּלוֹת	הַגָּלוֹת	פָּלוֹת
<b>FUT.</b> 3 <i>m.</i>	יִגְלֶה	יִנְגְּלוֹה	יִפְלוֹה
3 <i>f.</i>	תִּגְלֶה	תִּנְגְּלוֹה	תִּפְלוֹה
2 <i>m.</i>	תִּגְלֶה	תִּנְגְּלוֹה	תִּפְלוֹה
2 <i>f.</i>	תִּגְלִי	תִּנְגְּלִי	תִּפְלִי
1 <i>c.</i>	אִגְלֶה	אִנְגְּלוֹה	אִפְלוֹה
<i>Plur.</i> 3 <i>m.</i>	יִגְלוּ	יִנְגְּלוּ	יִפְלוּ
3 <i>f.</i>	תִּגְלִינָה	תִּנְגְּלִינָה	תִּפְלִינָה
2 <i>m.</i>	תִּגְלוּ	תִּנְגְּלוּ	תִּפְלוּ
2 <i>f.</i>	תִּגְלִינָה	תִּנְגְּלִינָה	תִּפְלִינָה
1 <i>c.</i>	נִגְלֶה	נִנְגְּלוֹה	נִפְלוֹה
<b>IMPER.</b> 2 <i>m.</i>	גָּלוֹה	הִגְלוֹה	פָּלוֹה
2 <i>f.</i>	גָּלִי	הִגְלִי	פָּלִי
<i>Plur.</i> 2 <i>m.</i>	גָּלוּ	הִגְלוּ	פָּלוּ
2 <i>f.</i>	גָּלִינָה	הִגְלִינָה	פָּלִינָה
<b>PART.</b> <i>Act.</i>	גָּלוֹה		נִפְלוֹה
<i>Pass.</i>	גָּלוֹי	נִגְלוֹה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלְתָּ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
גָּלְתִּי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלְתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלְתֶּן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
גָּלְיָם	הִגְלִימוּ	הִגְלִימוּ	הִתְגַּלְּימוּ
(גָּלוּ)	הִגְלוּ	הִגְלוּ	(הִתְגַּלוּ)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
גָּלָה	גָּלָה	גָּלָה	הִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
אִגְלוּ	אִגְלוּ	אִגְלוּ	אִתְגַּלוּ
תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּתְגַּלֶּינָה
תִּגְלֶנּוּ	תִּגְלֶנּוּ	תִּגְלֶנּוּ	תִּתְגַּלֶּנּוּ
תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּתְגַּלֶּינָה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
wanting	הִגְלָה הִגְלִי הִגְלוּ הִגְלֶינָה	wanting	הִתְגַּלָּה הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלֶּינָה
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tserere in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָי
	זָכוֹן memorial		זֲכוֹן		זֲכוֹנִים		זֲכוֹנָי
	מְלִיצִי interpreter		מְלִיצִי		מְלִיצִים		מְלִיצָי
Masc.	גָּדוֹל great	Fem.	גְּדוֹלָה	Masc.	גְּדוֹלִים	Fem.	גְּדוֹלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tserere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כְּבֵד or כָּבֵד	PL. Abs.	כְּבֵדִים	Const.	כְּבֵדִי
Masc.	יָבֵשׁ dry	Fem.	יְבֵשָׁה	Masc.	יְבֵשִׁים	Fem.	יְבֵשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטֵל Kal. Act. part.	Fem.	קָטְלָה or קָטְלָת	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מְקַטֵּל Piel part.		מְקַטְלָה or מְקַטְלָת		מְקַטְלִים		מְקַטְלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר word		דָּבָר		דָּבָרִים		דָּבָרִי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנִי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבִי
Masc.	חָכֵם wise	Fem.	חָכְמָה	Masc.	חָכְמִים	Fem.	חָכְמוֹת
	נִקְטָל Niph. part.		נִקְטְלָה or נִקְטְלָת		נִקְטְלִים		נִקְטְלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מַלְכִים	Const.	מַלְכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמֵי
	בַּעַל	lord		בַּעַל		בַּעָלִים		בַּעָלֵי
	מִוְתָה	death		מִוְתָה		מִוְתָּיִם		מִוְתָּי
	עֵין	eye		עֵין	DUAL.	עֵינָיִם		עֵינָי
	רֶגֶל	foot		רֶגֶל		רֶגְלָיִם		רֶגְלָי
	אָזן	ear		אָזן		אָזְנָיִם		אָזְנָי

II. Nouns which double their final consonant.

SING. Abs.	גַּמְלָה	camel	Const.	גַּמְלָה	PL. Abs.	גַּמְלָיִם	Const.	גַּמְלָי
	גַּן	garden		גַּן		גַּנִּים		גַּנֵּי
	חֶקֶת	statute		חֶקֶת		חֶקְתָּיִם		חֶקְתָּי
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנָיִם		שֵׁנָי
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עֲמֻקָּה	deep		עֲמֻקָּה		עֲמֻקָּיִם		עֲמֻקָּת
Abs.	עִבְרִי	Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרָיִם or עִבְרִים	Const.	עִבְרָי
Masc.	טָרֵחַ	fresh	Fem.	טָרֵחָה	Masc.	טָרֵחִים	Fem.	טָרֵחוֹת

III. Other nouns suffer no change.

SING. Abs.	מַלְבָּוֶשׁ	garment	Const.	מַלְבָּוֶשׁ	PL. Abs.	מַלְבָּוֶשִׁים	Const.	מַלְבָּוֶשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטָלִית	Hiph. part.		מִקְטָלִית or מִקְטָלָה		מִקְטָלִיִּם		מִקְטָלִית

## XVII. DECLENSION OF NOUNS, §§ 44-47

### *Nouns with the feminine ending הַ.*

#### i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָהּ fish	Const.	דָּגַת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפַּת	DUAL.	שִׁפְתָיִם		שִׁפְתָי

#### ii. From Segholates.

SING. Abs.	מַלְכָּה queen	Const.	מַלְכַּת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה covert		סִתְרוֹת		סִתְרוֹת		סִתְרוֹת
	עֲצָמָה strength		עֲצָמַת		עֲצָמוֹת		עֲצָמוֹת

#### iii. All others.

SING. Abs.	גַּנְזָה garden	Const.	גַּנְזַת	PL. Abs.	גַּנְזוֹת	Const.	גַּנְזוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

### *Nouns with the feminine ending תַּ.*

SING. Abs.	מִשְׁמָרֶת observance	Const.	מִשְׁמַרַת	PL. Abs.	מִשְׁמָרוֹת	Const.	מִשְׁמָרוֹת
	יוֹנְקָת sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלֶת skull		גִּלְגָּלַת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיֹת Hebrew-woman		עִבְרִיַת		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּוֹת		מַלְכוּוֹת



XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד
<i>Sing. 1 c. my</i>	לֵבָבִי	מֶלְכִי	מַלְכָּתִי	יָדִי
<i>2 m. thy</i>	לֵבָבְךָ	מֶלְכֶךָ	מַלְכָּתֶךָ	יָדְךָ
<i>2 f. thy</i>	לֵבָבְךָ	מֶלְכֶךָ	מַלְכָּתֶךָ	יָדְךָ
<i>3 m. his</i>	לֵבָבוֹ	מֶלְכוֹ	מַלְכָּתוֹ	יָדוֹ
<i>3 f. her</i>	לֵבָבָהּ	מֶלְכָּהּ	מַלְכָּתָהּ	יָדָהּ
<i>Plur. 1 c. our</i>	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכָּתֵנוּ	יָדֵינוּ
<i>2 m. your</i>	לֵבָבְכֶם	מֶלְכֶכֶם	מַלְכָּתְכֶם	יָדְכֶם
<i>2 f. your</i>	לֵבָבְכֶן	מֶלְכֶכֶן	מַלְכָּתְכֶן	יָדְכֶן
<i>3 m. their</i>	לֵבָבָם	מֶלְכָם	מַלְכָּתָם	יָדָם
<i>3 f. their</i>	לֵבָבָן	מֶלְכָן	מַלְכָּתָן	יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לֵבָבִים	מֶלְכִים	מַלְכוֹת	יָדַיִם
<i>Sing. 1 c. my</i>	לֵבָבַי	מֶלְכִי	מַלְכוּתִי	יָדַי
<i>2 m. thy</i>	לֵבָבְךָ	מֶלְכֶךָ	מַלְכוּתְךָ	יָדְךָ
<i>2 f. thy</i>	לֵבָבְךָ	מֶלְכֶךָ	מַלְכוּתְךָ	יָדְךָ
<i>3 m. his</i>	לֵבָבוֹ	מֶלְכוֹ	מַלְכוּתוֹ	יָדוֹ
<i>3 f. her</i>	לֵבָבָהּ	מֶלְכָּהּ	מַלְכוּתָהּ	יָדָהּ
<i>Plur. 1 c. our</i>	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכוּתֵנוּ	יָדֵינוּ
<i>2 m. your</i>	לֵבָבְכֶם	מֶלְכֶכֶם	מַלְכוּתְכֶם	יָדְכֶם
<i>2 f. your</i>	לֵבָבְכֶן	מֶלְכֶכֶן	מַלְכוּתְכֶן	יָדְכֶן
<i>3 m. their</i>	לֵבָבָם	מֶלְכָם	מַלְכוּתָם	יָדָם
<i>3 f. their</i>	לֵבָבָן	מֶלְכָן	מַלְכוּתָן	יָדָן

CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אֶחָד	אַחַת	אַחַת	
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִישׁ	חֲמִישׁ	
Six	שֵׁשׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה	
Nine	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ	
Ten	עֶשְׂרֵה	עֶשְׂרַת	עֶשֶׂר	עֶשֶׂר	
Eleven	{ עֶשְׂרֵי	אַחַד	עֶשְׂרֵה	אַחַת	
	{ עֶשְׂרֵי	עֶשְׂתַּיִ			
Twelve	{ עֶשְׂרֵי	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם	
	{ עֶשְׂרֵי	שְׁנַיִ			
Thirteen	עֶשְׂרֵי	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ	
Fourteen	עֶשְׂרֵי	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע	
Fifteen	עֶשְׂרֵי	חֲמִשָּׁה	עֶשְׂרֵה	חֲמִישׁ	
Sixteen	עֶשְׂרֵי	שֵׁשׁה	עֶשְׂרֵה	שֵׁשׁ	
Seventeen	עֶשְׂרֵי	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע	
Eighteen	עֶשְׂרֵי	שְׁמֹנָה	עֶשְׂרֵה	שְׁמוֹנֶה	
Nineteen	עֶשְׂרֵי	תִּשְׁעָה	עֶשְׂרֵה	תִּשְׁעַ	
Twenty	עֶשְׂרִים	Sixty	שֵׁשִׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תִּשְׁעִים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִירִי
Second	שְׁנִי	Sixth	שֵׁשִׁי	Ninth	תִּשְׁרִיעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֶשְׂרִי
Fourth	רְבִיעִי				

## XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.	DISJUNCTIVES, CLASS III.	CONJUNCTIVES.	DISJUNCTIVES, CLASS IV.	CONJUNCTIVES.		
PRIMARY SECTIONS.	• 	’	}	’ (,,s)	’	’ (,) (,) <sup>q</sup>	}	’ (,) (,) <sup>q</sup>		
	^	’				’ (,) (,) <sup>q</sup>				
			’	’ (,) (,) <sup>q</sup>	’	’ (,) (,) <sup>q</sup>				
SECONDARY SECTIONS.			’	’ (,) (,) <sup>q</sup>	’ (,) (,) <sup>q</sup>	’ (,) (,) <sup>q</sup>			}	’ (,) (,) <sup>q</sup>
			’							
					’	’ (,) (,) <sup>q</sup>				
UNUSUAL SECTIONS.					’		}	’ (,) (,) <sup>q</sup>		
					’					

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahn occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahn; if by three, the third will be T'lisha K'tanna.



# LESSONS IN READING HEBREW

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּבֵית וּבְשׂוּדָה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :  
חֶשֶׁךְ וְלֹא אֹר : לָחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעָרָב עַד בֹּקֶר : לָחֶם וּבֶשֶׁר בַּבֹּקֶר וְלָחֶם וּבֶשֶׁר בַּעֲרֵב : מִבֹּקֶר  
לְעָרָב : שֶׁמֶשׁ לְאֹר בַּיּוֹם וְיָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יְהוָה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָךְ *between me and thee*.

אני יהיה : אני אני הוא ואין אלהים עמו : חי אני לעולם :  
האלהים אני : אין כמוה אלהים בשמים ובארץ : האלהים  
בשמים ואפה עליהם : הלא אפה הוא אלהים בשמים : העד  
לכם אפ : ועפה לי הם : לי הפסח ולי הנחב : התחת אלהים  
אני : בני ובין ישראל אף הוא לעולם :

### 3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום היום *this day*, היום ההוא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זה היום *this is the day*, § 71. 1.

הוא וכל אשר לו : כל אשר בבית : המקום ההוא : זה היום היום :  
לארץ היום ולבית היום : זאת הארץ אשר לכם : זאת אף בני  
ובין כל אשר אשר עליהם : אין פלני בכל הארץ : מי יהיה : מי  
לי בשמים : מי אפה : מי אלה : מי כמוה : מה הפסח אלה : למי  
אפה ואי מה אפה : המקום אשר אפה בו קדש הוא : מה הארץ  
אשר הוא בה : אשר בשמים מפעל ואשר בארץ מתחת ואשר בשמים  
מתחת לארץ : לה אני וכל אשר לי :

### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements ; thus קטלה ye (m.) *killed* is composed of קטל the ground form of the Kal pret. and ה shortened from the 2 m. pl. pron. אהם.

Analyze and translate:—

קטלתם , קטלה , קטלו , קטלת , קטל , קטול , קטלני , קטלת  
קטל , קטלתן , קטלתי .

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus למשל, במשל not למשול, למשול.

יְהִיָּה עֲלֵיכֶם מֵאֵד הַיּוֹד וְהַדָּר לְבָשֶׁת : אֲתִיחַלְלֶה סְגוּי : <sup>1</sup>דְּבַקְהוּ  
בָּהּ : בָּהֶם דְּבַק : דְּבַקִּי בָּהּ : לֹא־שָׁמְרֶנּוּ אֲתִיחַמְצְנֶה : נָתַן לֹא לְסֹס  
וּכְלִים לְשֹׁמֵר : לֹא־מִשְׁלֶת בָּם : שְׂבָתָה הָאָרֶץ שֶׁבַת לַיהוָה : שְׂבָנֶת  
בַּשָּׂדֶה : סְנֵתָה הַחֵלֶת וְנִצַּקְתָּ עַל קְלִיחֵי הָאֵלֶּה : שְׁמֹרְתֶם אֶת־  
הַיּוֹם הַזֶּה : שְׁמֹר אֲתִי־קְלִיחֵי־הַמַּצְנֶה : צִדְקָ לְבָשֶׁתִּי : שְׁמֹרְתֶם אֲתִי־הַשְּׂבָת  
כִּי קֹדֶשׁ הִיא לָכֶם :

<sup>1</sup> דְּבַק is followed by אֵ, the usual Hebrew phrase being *to cleave* or *adhere in*, where the English idiom requires *to cleave to*. Daghesh-forte conjunctive in בָּ, § 13. 4.

<sup>2</sup> מִשְׁלֶת is also followed by אֵ, where our idiom requires *to rule over*.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטַלְתָּ, נִקְטַלְתִּי, נִקְטַלְתֶּם, נִקְטַלְתֶּן, נִקְטַלְתִּי, נִקְטַלְתֶּם, נִקְטַלְתִּי, נִקְטַלְתֶּם, נִקְטַלְתִּי, נִקְטַלְתֶּם, נִקְטַלְתִּי, נִקְטַלְתֶּם.

קִטַּלְתָּ, קִטַּלְתִּי, קִטַּלְתֶּם, קִטַּלְתֶּן, קִטַּלְתִּי, קִטַּלְתֶּם, קִטַּלְתִּי, קִטַּלְתֶּם, קִטַּלְתִּי, קִטַּלְתֶּם, קִטַּלְתִּי, קִטַּלְתֶּם, קִטַּלְתִּי, קִטַּלְתֶּם, קִטַּלְתִּי, קִטַּלְתֶּם.

REMARK 6. The sign of the definite object אֵת becomes אֵת before grave suffixes and אִת before light suffixes, § 66. 3, thus אֵתְכֶם, אִתִּי; with the 3 m. s. suffix it is אִתּוֹ, with 3 f. s. אִתָּהּ, § 29. 4.

לֹא נִבְדְּלִי : נִבְשָׁה הָאָרֶץ לְפָנֶיכֶם : קִבְּצֵתִי אֶתְכֶם וְנִקְדַּשְׁתִּי בָכֶם  
וְנִדְעָתֶם כִּי־אֲנִי יְהוָה : סַעַר קְלִיבֹתַי : אֲתִי־אֶלְקָדָר קִדְשׁוֹ לְשֹׁמֵר אֶת־

הָאָרוֹן: שִׁפְנֹתַי אֲתָכֶם בַּמָּקוֹם הַזֶּה: הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לֵשְׂבֹן  
 אֲתֶכֶם בָּהּ: אֲתִי שִׁפְלֹתֶם: לֹא קִדְשִׁתֶּם אוֹתִי: לְקַחַת אֶת־הַשְּׂמֶן  
 וּמִשְׁחַת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדְשִׁתָּ אוֹתוֹ: וְנִקְבְּצוּ לָךְ:

## 6. THE REMAINING PRETERITES AND INFINITIVES. § 35.

Analyze and translate:—

הִקְטַלְתָּם, הִקְטַלְנִי, הִקְטִילָהּ, הִקְטִילָה, הִקְטַלְתָּ, הִקְטַלְתָּן, הִתְקַטַּלְתִּי,  
 הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ,  
 הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטַלְתָּ.

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הִקְדַּשׁ הַקְדַּשׁתִּי consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated.*

גַּם־אַתֶּם הַקְדִּישׁ הַמִּלְכָּה דָּרָר לַיהוָה עַבְד־הַפֶּסֶח וְהַזֶּהב אֲשֶׁר הַקְדִּישׁ  
 מִכָּל־הַגִּזְרִים אֲשֶׁר בָּבֶשׁ: לֹא־הִתְקַדְּשׁוּ: הַקְדַּשׁ הַקְדַּשְׁתִּי אֶת־הַפֶּסֶח  
 לַיהוָה: הַשְּׂחִית אֶת־הָאָרֶץ הַזֹּאת וְהַשְּׂבוֹת מִמֶּנָּה אָדָם וּבַהֲמָה: הַשְּׂבַתְמוּ  
 אֶת־הַמְּלֹאכָה:<sup>1</sup> הַמַּעַט בִּי־הַבְּדִיל<sup>2</sup> אֲלֵהִים אֲתָכֶם לְהַקְרִיב אֲתָכֶם לוֹ: הַמִּלְכָּה  
 עַל־הַמְּלָכוֹת:<sup>3</sup> הַשְּׁלַחְתִּי בָכֶם אֶת־הַחַיָּה וְשִׁגְלָה אֲתָכֶם וְהַכְרִיתָה  
 אֶת־הַבְּהֵמָה וְהַמְּלִיטָה אֲתָכֶם:

<sup>1</sup> See § 26.

<sup>2</sup> Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

<sup>3</sup> Followed by the prep. *בְּ* in the sense of *sending upon or against*.

## 7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36.

Analyze and translate:—

יִקְטַלְהוּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ,  
 יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ, יִקְטַלְתָּ.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשְּׂמֶר* *the (one) keeping* or *(he) who is keeping*.



9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *אֵת אֲשֶׁר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוֹסֵף הָיָה וְהוּא מִשְׁלַח בְּכָל־הָאָרֶץ: בַּיּוֹם הַהוּא תִּשְׁבֹּת: מִלְּרֵב עַד־רֵב  
תִּשְׁבֹּתוּ: יוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ: וְעַתָּה יִהְיֶה שְׁמֵר אֵת אֲשֶׁר דִּבַּרְתָּ:  
תִּשְׁמֹר אֶת־פְּלִי־הַמִּצְוָה הַזֹּאת: יִהְיֶה שׁוֹכֵן בְּצִיּוֹן: יִהְיֶה הַשֹּׁכֵן בְּצִיּוֹן:  
שׁוֹכֵן בְּאֶרֶץ: שְׂכִינֹו בְּסֻלְעַ: הַשֹּׁעֵר הַזֶּה סָגוּר: וּבַעֲת הַהוּא פְּלִשְׁתִּים  
מִשְׁלִים בּוֹשְׁתֵי־אֵל: לֹא־אֲמַשִּׁל אֲנִי בָכֶם יִהְיֶה יִמְשַׁל בָּכֶם: תִּלְבְּשׁוּ שָׂרִי:  
כֵּן תִּלְבְּשׁוּהָ הַבְּתוּלֹת:

## 8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטַל, הִקְטַל, הִקְטַלְנָה, הִקְטַלְנִי, הִקְטַלְתָּ, הִקְטַלְתֶּם, הִקְטַלְתֶּנּוּ, הִקְטַלְתֶּנּוּ  
וְנִקְטַל, וְנִקְטַלְנָה, וְנִקְטַלְנִי, וְנִקְטַלְתֶּם, וְנִקְטַלְתֶּנּוּ. (2)

קָטַל, מָקַטַל, קָטַלְנָה, קָטַלְנִי, אֶקְטַל, נִקְטַל, וְנִקְטַלְנָה, תִּקְטַלְנִי  
תִּקְטַלְתֶּם, וְתִקְטַלְתֶּנּוּ. (2)

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as *לֹא לָהּ לְהִקְטִיר* *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוּא אֲשֶׁר* *he is the one who* or *that is the thing which*.

הַבְּדִלּוֹ מִן הַעֲדָה הַזֹּאת: הַשֹּׁעֵר לֹא־יִסְגֹּר עַד־הָעֶרֶב: הַסָּגֵר בַּפּוֹת:  
וַיְרִיחֻוּ מִסְקֶרֶת: הוּא אֲשֶׁר־דִּבַּר יְהוָה בְּכֶם אֶקְדֹּשׁ וְעַל־פְּנֵי כָל־הָעַם  
אֶפְבֹּד: גִּדְעוּ הַגּוֹזִים כִּי אֲנִי יִהְיֶה מִקְדֹּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְהִקְטִיר  
לְיִהְיֶה כִּי לַכֹּהֲנִים הַמְקַדְּשִׁים לְהִקְטִיר: הַשְּׂמֹר לָהּ פְּדוּת־דָּבָר עִם־נַעֲקָב

משוב עד-רע: השמרו לכם פן-תשכחו את-הברית אשר כרת יהוה  
 עמכם: אמרתי בפד אכבד אתה והנה מנע אתה יהוה מכבוד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.  
 § 38.

Analyze and translate:—

תתקטלו, נקטיל, אקטל, תקטילי, תקטילו (2), ותקטל, תתקטלנה (2),  
 יקטלו, הקטלנה, הקטילי, התקטלו, התקטל, מקטל, מקטיל,  
 מתקטל.

אני ממטיר לכם להם מן-השמים: הלהנים אלביש ושע: ונם  
 הלהנים ותקדשו: עתה התקדשו וקדשו את-הברית הנה: ועתה  
 השילוי: לא-תכרות חסד מעם הברית הנה עד עולם: פה אמר  
 יהוה אנכי משבית מן-המקום הנה ששון ושמחה: נמליכו אתו על-  
 פל-ישראל: לא תקריבו אלה ליהוה: המשחית אתה את פל-  
 השארית: משחתים אנחנו את-המקום הנה פרי-גדלה הצעקה לפני  
 יהוה:

9 b. THE ENTIRE PARADIGM OF קטל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטילי (5), קטלנה (2), נקטלחם, הקטלו (2),  
 הקטלת (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2),  
 הקטלה, אקטיל, הקטלחם (2), הקטל (8), יתקטל, התקטל (4),  
 יקטילו, הקטילה, הקטילי, תקטלנה (12), קטלנו (3), תקטל (10),  
 מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),  
 תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),  
 אתקטל, תקטילי, נקטלת (2), תקטלו (5), מתקטל, מתקטיל, תקטילו,  
 התקטלחם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7),  
 תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטילי (2),  
 נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2),

ותקטלו , קטל (11) , קטלה (3) , נקטלנו , הקטלתו (2) , קטלתם (3) ,  
 התקטלתו , התקטלו , תקטיל (2) , התקטלתו , התקטלו .

### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסֹגֵר *thou shalt not deliver*, אל תסֹגֵר *deliver not*.

וַיִּגְעַה הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַחֹרֶב: וַיַּחֲזֶה זָתָן בְּרֵד וַיִּמְשַׁר יְהוָה  
 בְּרֵד עַל־הָאָרֶץ: וּמְרֹדָיו יָדַע אֶת־הַכָּל וַיִּקְרַע מְרֹדָיו אֶת־הַבְּנָדִים  
 אֲשֶׁר לוֹ וַיִּלְבַּשׁ שֹׁק וְאֶפֶר וַיִּזְעַק זַעֲקָה וַתִּשְׁלַח הַמַּלְאָךְ בְּנָדִים  
 לְהַלְבִּישׁ אֶת־מְרֹדָיו וְלֹא קָבַל: וַבְּרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּהּ  
 אֲהֵם וַיִּשְׁבֹּתָ בְּאָרֶץ: אֶת־אֲחֵרוֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַיַּחֲצֵתָ אֹתוֹ בַּמַּיִם  
 וַלִּקְחָתָ אֶת־הַבְּנָדִים וְהַלְבַּשְׁתָּ אֶת־אֲחֵרוֹן אֶת־הַכִּתְּוֹת וַלִּקְחָתָ אֶת־הַשָּׁמֶן  
 וַיַּצְקָתָ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אֹתוֹ: אֶל־תִּשְׁכַּח עֲמֹדָה נָע: קָרֵב עַד־הַיָּהּ  
 וְאַדְבָּרָה: שְׁמֵרְהִיזָאת לְעוֹלָם:

### 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְוּ *he killed him* is composed of קָטַל 3 masc. sing. pret. and וּ for הוּ suffix of 3 masc. sing. with vowel of union

(, ), and is equivalent to קָטַל אִתּוֹ ; קָטַלְתָּהּ she killed her is for קָטַלְתָּהּ, which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ה before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתּוֹ .

Analyze and translate:—

קָטַלְתָּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

\* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus קָטַלְתָּהּ means either *he caused him to kill* or *he caused to kill him*; קָטַלְתָּהּ thou hast caused them to put on tunics, but קָטַלְתָּהּ אֶת־אֶלְעָזָר thou hast caused Eleazar to put them on.

Analyze and translate:—

הקטילני , הקטלתיה , הקטיליה , הקטילתי (2) , הקטילתו ,  
הקטילתו , הקטילתה , הקטילתיה (2) , הקטילתו ,  
קטלני , קטלתיו , קטלני , קטלתם , קטלתם , קטלתו .  
קטלני , קטלתים (2) .  
גהלתו , גהלתיה , קבדני , קבדניה , קבדתו , קבדתני , סגנני ,  
שפלתים , שפלתה , קדשתי , קדשתי , קדשתי , קדשתי , קדשתי , קדשתי ,  
הקרתיה , הקרתיו (2) , השפתי , השפתי .

אין לה אב ואם ולקחה מרדכי<sup>1</sup> לו לבת: ויספר להם הזמן את  
כל־אשר גהלו המלך: הנה אנכי עמו ושמתיה ככל אשר דברתי  
לך: שלחתי רעב ותיבה ושכלך: הבגדים ולבש ורחץ במים ולבשם  
ולקח מן הדם ונתנו עליה־מזבח וקדשו: הלבישני הבגדים: הלבישתי  
הקנתת: המלחמה הדביתתה: אתה הבדלתם לך<sup>3</sup> כ־אשר דברת אדני  
והנה<sup>4</sup>:

<sup>1</sup> To himself, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

<sup>2</sup> Used adverbially, *how*.

<sup>3</sup> See § 29. 3.

<sup>4</sup> § See 23. 3.

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. ישלחני not ישלחני from ישלח, and ישלחני from ישלח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי (4) , יִקְטְלוּנִי (2) , יִקְטְלוּנִי (2) .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי (2) .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי (3) , יִקְטְלוּנִי .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .

<sup>1</sup> See § 42. 2.

וְנִקְטְלוּנִי מִהָאָרֶץ : <sup>1</sup> וְנִקְטְלוּנִי בְכָל־הַיָּמִים אֲשֶׁר־הֵלַכְנִי בָּהּ : עֵתָּה  
 דַּבַּר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא וְנִקְטְלוּנִי מִמֶּנּוּ : וְיִקְדַּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־  
 הַמִּזְבֵּחַ וְיִמְשְׁחֵם : וְיִתְפַּשׂ בַּשְּׁלֵמָה וְיִקְרָעֶהָ : אֶת־הַיְהוָה תִּשְׁמְרֵם  
 לְעוֹלָם : הַתְּשַׁבַּח אֱשֶׁה הָעוֹל אֲשֶׁר לָהּ גַם־אֱלֹהִים תִּשְׁבַּחְנָה וְאֲנִי לֹא  
 אֲשַׁבְּחֶנּוּ : וְנִמְלְכוּ אֹתוֹ וְיִמְשְׁחֵהוּ : יְהוָה וְשִׁמְרֶהּ מִכָּל־רַע מֵעַתָּה וְעַד־  
 עוֹלָם : לָקַח אֶת־פְּלִי־הַבָּסֶס וְהִזְהִיב וַיִּשְׁלַחֵם אֶל־הַמֶּלֶךְ <sup>2</sup> הַיֹּשֵׁב בְּדַמְשֶׁק :

<sup>1</sup> Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

<sup>2</sup> See Remark 8.

## b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אַל־תִּשְׁחִיתֵהוּ *destroy not*, אַל־תִּשְׁחִיתֵהוּ *destroy him* (or it) *not*.

Analyze and translate:—

יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 יִקְטְלוּנִי (3) , יִקְטְלוּנִי (4) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 פִּשְׁטֵי אֶת־הַפְּתִיחַ אֵיכָּה אֶלְבָּשְׁנָה רַחֲצֵי אֶת־הַרְגְּלִים אֵיכָּה  
 אֶטְבַּעֵם : הַבְּדֵל וּבְדִילְנִי יְהוָה מִהָעַם : עֲמִי אֲנִי בְצַרְחָה אֶחְלָצֵהוּ

וְאֶכְפְּרוּהוּ: וַיִּשְׁפֹּם בַּפֶּקֶר וַיִּשְׁלַחֵהָ: אָמַר אֶל־תִּשְׁחִיתֵהוּ כִּי בָרַכָה בּוֹ:  
 רַחֲמִים יִהְיֶה לֹא נִשְׁחִיתָהּ וְלֹא יִשְׁפַח אֶת־הַקְּבִירִית אֲשֶׁר נִשְׁפַּע לָכֶם:  
 מִה־אָנֹכִי כִּי תִזְכְּרֶנּוּ וְכַבֹּד וְהֶדָר תַּעֲשֶׂתְהוּ וְתִמְשִׁילְהוּ בְּכָל־הָאָרֶץ:  
 לָקַח אֹתוֹ וַנִּמְלִיכֵהוּ עַל־יִשְׂרָאֵל: וְאֶרְחַצֶּה בַּמַּיִם וְאֶלְבִּישֶׁהָ: וְלִבְשֶׁהָ  
 בְּגָדִים:

### c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, הָקַטַלְהָ *thy killing* or *to kill thee*, הָקַטַלְהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְכֶם, קָטַלְכֶם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,  
 קָטַלְנִי (2), קָטַלְנִי, קָטַלְהָ, קָטַלְי, קָטַלְהָ, קָטַלְכֶם, קָטַלְנִי (2), קָטַלְהוּ,  
 קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְכֶם, קָטַלְכֶם, קָטַלְנִי (2), קָטַלְהוּ,  
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְהוּ,  
 קָטַלְי, קָטַלְנִי, קָטַלְי, קָטַלְי.

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי,  
 אָמַרְנִי (2), אָמַרְנִי, אָמַרְנִי, אָמַרְנִי (2), אָמַרְהָ, אָמַרְי, אָמַרְי, אָמַרְי,  
 אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדַּשְׁתִּי בָם *then shall I be sanctified in them* or *when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרֵכֶם לִי: עַתָּה  
 כִּבְדַּנִּי נָא לְגַד יִשְׂרָאֵל: אַתָּה דַּבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:  
 מִשְׁחֹו אַתֶּם: מִשְׁחֹהוּ כִּי־זָה הוּא: קַבְּצֵנוּ מִדְּהַגּוּיִם: בְּקַבְּצֵי אֶת־  
 יִשְׂרָאֵל מִדְּהַגּוּיִם<sup>2</sup> וְנִקְדַּשְׁתִּי בָם וְנִדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה<sup>1</sup> אֱלֹהֵי יִשְׂרָאֵל  
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקַדְשׁוֹ: וַיַּבְדֵּל אֶהְרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לְפָנַי  
 יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *אֶבֶן גְּדוֹלָה* *a great stone*, *הָאֶבֶן הַגְּדוֹלָה* *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת* *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה* or *הָאֶבֶן גְּדוֹלָה* *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *אֲחֹתְךָ הַקְּטַנָּה מִמֶּנִּי* *thy sister young from thee*, i. e. *younger than thou*; *אֲגִדֵּל מִמֶּנִּי* *I will be greater than thou*.

שְׂמִיִם הַדְּשִׁים<sup>1</sup> וְאָרְץ הַדְּשָׁה: גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים: וְהִנֵּה  
 בָּאָר בְּשׂוּדָה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאָר: שְׁלָמָה הַדְּשָׁה: הַתְּאֵנִים הַטְּבוֹת



טבות מאד וְהָרְעוּת רְעוּת מְאֹד: אֱלֹהֵי הַמְּלָכִים אֲשֶׁר מְלָכוֹ בְּאֲדוֹם  
 לִפְנֵי מֶלֶךְ-מֶלֶךְ לְיִשְׂרָאֵל: אֵת כָּל-הַמְּלָכִים הָאֵלֹהִים לְכַד: <sup>2</sup> עַל-מֵה דָבַר  
 יְהוָה <sup>3</sup> עֲלֵינוּ אֵת כָּל-הָרָעָה הַגְּדוֹלָה הַזֹּאת: וַיְהִי הַשְּׁלִיף עֲלֵיהֶם  
 אֲבָנִים גְּדוֹלוֹת מִן-הַשָּׁמַיִם: הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָהּ: עִיר  
 גְּדוֹלָה גְּבוּרָה וְהִיא גְדוֹלָה מִן-הָעִיר:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article, § 23. 3. a.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מָקוֹם *a place*, but הָאָרוֹן מָקוֹם הָאָרוֹן *the place of the ark*; יְהוָה אָרוֹן יְהוָה *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, הָאִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל, וְהַיּוֹרָא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כַּפְּתֵי הַכְּרוֹבִיּוֹת: אָרוֹן אֱלֹהֵי יִשְׂרָאֵל: אָרוֹן בְּרִית יְהוָה: כָּל כְּלֵי בַיִת  
 הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים: כְּוָכְבֵי הַשָּׁמַיִם: הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי  
 הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ: הַקֵּל קַל גַּעֲקָב וְהַיְדֹדִים יְדֵי עֲשׂוֹ: תַּכְּבְּדֵנִי  
 חַיַּת הַשְּׂדֵה: אֵתָהּ הַמְּלֻכְתָּנִי עַל-עַם רַב כַּעֲפַר הָאָרֶץ: וַיַּגְדֵּל הַמֶּלֶךְ  
 מִכָּל מְלָכֵי הָאָרֶץ: וְשָׁב הַיּוֹד בַּשְּׂדֵה פְלִשְׁתִּים: וַיִּשְׁכְּחֵי אֶת-יְהוָה וַיִּמְכַּר

אתם בְּיַד מַלְכֵי אֲדוּם : הֲלֹא טוֹב אֲבָנָה וּפְרַפְרֵר נְהָרוֹת דְּמִשְׁק מִפֶּלֶל <sup>1</sup> מִיָּמִי  
יִשְׂרָאֵל הֲלֹא-אַרְחִיץ בָּהֶם וְטָהַרְתִּי :

<sup>1</sup> 23. 1. אמנה קרי

<sup>1</sup> The construct of מִיָּמִי, a reduplication of the more usual form מִי .

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֵרִי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ <sup>1</sup> תִּשְׁמְעוּ וּבוֹ <sup>2</sup> תִּדְבְּקוּן : אֵתָה אֶת־דְּבָרֵיָי  
תִּשְׁמַר אֵתָה וְזָרְעָה אַחֲרֶיהָ : אֶבֶד תִּאבְדוּן אֶת־כְּלֵי־הַמְּקוֹמוֹת אֲשֶׁר  
עָבַדְתֶּם-<sup>3</sup>שֵׁם הַגּוֹיִם אֲשֶׁר אִתְּם לְרִשִׁים אִתְּם אֶת־אֱלֹהֵיהֶם וְנִתְצַתְּם אֶת־  
<sup>4</sup>מִזְבְּחֹתָם וְשִׁבְרֹתָם אֶת־מִצְבְּחֹתָם וְאֲשֵׁרֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ וְאֶבְדַּתְּם אֶת־  
שְׁמֵם מִן־הַמְּקוֹם הַהוּא : וְהָיָה אֲלֵכֶי הוֹלֵךְ הַיּוֹם בְּדַרְכּוֹ כְּלֵי־הָאָרֶץ וַיִּדְעַתְּם  
בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַשׁוֹמְרִים  
אֲשֶׁר דָּבַר יְהוָה אֱלֹהֵיכֶם <sup>5</sup>עֲלֵיכֶם :

<sup>1</sup> שְׁמַע may take a direct object, or as in this instance be followed by בְּ

<sup>2</sup> See Lesson 4, note 1 ; also § 39. 3.

<sup>3</sup> § 30. 33.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either ם or יָהֶם .

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל :—

עֲמַדְתָּם , תִּעְמַד (2) , תִּעְמְדוּ , נִעְמַד , אֶעְמַד , עָמַד (2) , תִּחְזְקִי ,  
יִחְזַק , תִּחְזְקֶנָּה , תִּאֲכְלוּ , אֲכַל .  
הִעְמִידוּ , הִעְמִידוּנִי , נִעְמִידְתֶּהוּ , תִּעְמִידוּם , הִעְמִידְתֶּם , תִּעְמִידְנָה ,  
נִעְמַד .

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *כָּל*, e. g. *יִהְיֶה כָּל־הַמַּיִם* *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מִקוֹם אֲשֶׁר* *the place which or where*, etc.

וַיְהִי כִּי יַחֲזֹק אֱלֹהֵיךָ לָּךְ אֶת־הַקֶּלֶחַ לְבָרְכָהּ כִּי אֶתְּבַהֵב יְהוָה: הַשֶּׁמֶשׁ  
 יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם: וַיִּהְיֶה כִּי־יִמְרוּ כָּל־הַמַּיִם לְדָם: אֲנִכִּי וּבִיתִי נִגְבַּד  
 אֶת־יְהוָה: עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם: וַיִּמְטֵר עֲלֵיכֶם מִן הַשָּׁמַיִם  
 וַתֶּאֱכַלְהֶם אֶת־הַחֵמֶן: וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמַּלְאָכִים לֹא אֵכַל לָחֶם בְּמִקוֹם  
 הַזֶּה: כָּל־עֲצָמוֹתַי תֹּאמְרֵנָה יְהוָה מִי כְמוֹהוּ: בְּמִקוֹם אֲשֶׁר־יֹאמַר לָחֶם  
 לֹא־עָמְרוּ אַתֶּם יֹאמַר לָחֶם בְּנֵי אֱלֹהֵי: וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> נֹאֲמָן נָא  
 הַבְּרִיָּה אֲשֶׁר הִבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי:

\* דְּבִיךָ קִי

<sup>1</sup> The future followed by *נָא* has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל - .

קָטַלְתָּ (2), קָטַלְתִּי, קָטַלְתָּ, קָטַלְתִּי, תִּקְטָלְתָּ, תִּקְטָלְתִּי, וְקָטַלְתָּ, וְקָטַלְתִּי,  
 וְקָטַלְתָּ, וְקָטַלְתִּי, וְקָטַלְתָּ, וְקָטַלְתִּי, וְקָטַלְתָּ, וְקָטַלְתִּי, וְקָטַלְתָּ, וְקָטַלְתִּי,  
 וְקָטַלְתָּ, וְקָטַלְתִּי.

בָּרוּךְ יְבָרְכֶךָ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ: בְּרָכִי נַפְשִׁי  
 אֶת־יְהוָה וְאֶת־שִׁבְתִּי כָּל־גְּמוּלוֹ: אֲבַרְכְּךָ וְאֶנְהַלְלָה שְׁמֶךָ וְאֲבַרְכְּךָ מְבָרְכֶיךָ

וּנְבָרְכֶיךָ כָּהַ כָּל גִּזְרֵי הָאָרֶץ : יִדְעֵתִי אֵת אֲשֶׁר־תִּבְרַךְ מִבְּרָכָה : וְעַתָּה  
 בָּרַךְ אֶת־בֵּית עַבְדְּךָ וּמִבְרַכְתֶּךָ יְבָרַךְ לְעוֹלָם : זַעֲקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ  
 אֲלֵיהֶם : וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו : אֲנַחְשָׁנוּ מִן־הָאָרֶץ : טַהֲרָנוּ אֶת־כָּל־  
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו : וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת־  
 הָעָם : אָמַר אֲלֵיהֶם רַחֵם וְטָהַר :

### 18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל :—  
 שָׁלַחַת, שָׁלַח, שָׁלַחַת, אָשַׁלַח, נָשַׁלַח, נְשַׁלַח, שָׁלַחַת, הִשָּׁלַח  
 נְשַׁלַח, מִשְׁתַּלַּחַת, שָׁלַחְתָּ, שָׁלַחְתִּי, שָׁלַחְתֶּם, וְשָׁלַחְתֶּם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לְאֹכֵל : בִּפְקֹד זָרַע אֶת־זֶרְעָה : אֶל־תִּנְגַע שְׁמָה  
 אֶת־כָּל־הָעָם : מִרִּיזָדַע מִה־שׁוֹב לְאָדָם : יִדְעֵתָ פִּי יְהוָה שְׁלַחְתִּי אֲלֵיךָ :  
 וַיֹּאמְרוּ אֵלָיו הִיִּדְעֵתָ כִּי הַיּוֹם יְהוָה לָקַח אֶת־אֶדְלָיִךָ מֵעַל רֹאשֶׁךָ  
 וַיֹּאמֶר גַּם אֲנִי יִדְעֵתִי : אֵתִי שְׁלַחְתָּ : תִּלְקַח אֶל־בֵּית הַמֶּלֶךְ : אֶל־נָא  
 תִּמְנַע מִהַלְךָ אֵלָי פִּי כִּבְדֹ אֶבְרָךְ מְאֹד : הַלּוֹךְ הַלְכוּ הַשְּׂצִיִּים לְמִשְׁתַּח  
 עֲלֵיהֶם מְלֶךְ וַיֹּאמְרוּ לְזֹאת מְלוֹכָה עָלֵינוּ : אִזּוֹ תִּפְסָקְהָ עֵינֵי עֲבָרִים  
 וְאֲזַנֵּי תִּרְשִׁים תִּפְתְּהֶנָּה : אָקְרַע אֶת־הַמֶּלֶכָה מִבֵּית דָּוִד : קָרְעוּ לְבַבְכֶם  
 וְאֶל־בְּנֵיכֶם :

\* מלכה קרי

<sup>1</sup> The plural of אָרוֹן is often used, as it is here, in a singular sense.

<sup>2</sup> פָּתַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

<sup>3</sup> תִּרְשִׁי is for תִּרְשֵׁי and consequently does not lose its Tsere in the plural.

### 19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל .—

אָנַשׁ, נָגַשׁ (2), אָנַשְׁתָּ, נָגַשְׁתָּ, נָגַשְׁתִּי, נָגַשְׁתֶּם, תִּנְגַּשְׁתָּ, נָגַשׁ, נָגַשְׁתָּ,

נָגַשׁ , הִגִּישׁ (2) , מָגִישׁ , הַגְּשִׁיתִם , בְּגִישׁוֹ , הַגְּשִׁיטוֹ , אָגַשׁ , מָגַשׁ ,  
 נָתַתְּ , תַּתְּ , הַגְּשִׁיתִינִי , הַגְּשִׁיתִם , הַגְּשִׁיתִי , הַגְּשִׁיתִי (2) ,  
 בְּגִישׁוֹ , בְּגִישׁוֹ , בְּגִישׁוֹ (3) .

REMARK 35. The relative is often omitted as in English  
 דָּבַשׁ הָאֲכַלְתִּיךָ *honey I gave thee to eat for honey which I*  
*gave, etc.,* § 88. 3.

נָתַתִּי בְּרֵדָה אֶת־מִלְכָּךְ הַזֶּה וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ : וְעַתָּה  
 יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קַח־מִוֶּסְרִי וְאַל־  
 בְּסָסָה : שְׁמִנִי וּקְטַרְתִּי נָתַתְּ לַפְּנֵיהֶם וְתַקַּח אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ  
 וְדָבַשׁ הָאֲכַלְתִּיךָ וּנְתַתִּיהוּ לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דָּבָר קֶטֶן וְגָדוֹל  
 עַד־אֲזוֹר הַבְּקָר : הִגִּיד נָגִיד לְמִלְכָּךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה : <sup>1</sup> לְמָה  
 לֹא־הִגַּדְתָּ לִּי כִּי <sup>2</sup> אֲשַׁתָּה הוּא לְמָה אֲמַרְתָּ אַחֲתִי הוּא וְאָקַח אֶתָּה לִּי  
 לְאִשָּׁה : וְהִנֵּה לֹא־הִגַּדְתִּי הַחֲצִי : נִפְלַח־נָא בְּנֵד יְהוָה כִּי־רַבִּים רַחֲמָיו  
 וּבֵינֵי אָדָם אֶל־אֲפֵלָה :

\* רחמיו קרי

<sup>1</sup> preceded by ל is pointed לְמָה before a guttural and לְמָה before other consonants.

<sup>2</sup> The construct of אֲשַׁתָּה is אֲשַׁתִּי which, before suffixes, becomes אֲשַׁתִּי etc.  
 See § 50.

## 20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל :

סָבַח , סָבַח (3) , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח (2) ,  
 סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח ,  
 סָבַח , סָבַח , סָבַח , סָבַח (2) , סָבַח .

סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח ,  
 סָבַח (2) , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח , סָבַח ,  
 סָבַח (2) , סָבַח , סָבַח , סָבַח .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבָרְךָ then shall cleave to thee, etc.*

אֲבָרְכָהּ אָרוּר וּמְבֹרָכֶיהָ בְּרוּךְ: אֲשֶׁר תֵּאָדָר יוֹאָדָר: לֹא תֵאָדָר אֶת־הָעָם  
כִּי בְרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֶת־כָּל־  
מִצְוֹתָיו וְדָבָרְךָ בָּהּ כְּלִי־הַקְּלָלוֹת הָאֵלֶּה: אָרוּר אֲתָה בְּעִיר וְאָרוּר אֲתָה  
בְּשָׂדֶה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמְעָרָה: גוֹל עַל־יְהוָה  
דַּרְפָּה: הַחֵל לִטְהַר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחֹת  
הַבְּעָלִים וְהָאֲשֵׁרִים שֶׁבַר<sup>1</sup> וְהַדָּק וְעֲצָמוֹת פְּהִנִּים שָׂרָף עַל־מִזְבְּחוֹתָיִם:  
אִם מִזְבֵּחַ הַיְהוּדִים מִרְדְּכֹי אֲשֶׁר הַחֲלוֹתָ לְנַפֵּל לְפָנָיו נָפֹל תִּפּוֹל  
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֹלָהּ בְּעֵינֵי כָל־יִשְׂרָאֵל:

<sup>1</sup> י. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of Tsere.

## 21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבְנָה, תִּשְׁבְּנָה, נוֹשַׁב, נוֹשַׁב, נוֹשֵׁב, נוֹשֵׁב,  
נִשְׁבַּב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבֹשׁוּ, אִיבֹשׁ, שָׁבַתוּ,  
שָׁבְתָם, אוֹשִׁיבָהּ, הוֹשִׁיבוּם, הוֹשִׁיבֶיהָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֶחָהּ *shall I live?* in indirect questions אִם is more usual; *inquire* אִם־אֶחָהּ *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, e. g., הֲתִשְׁמָר מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*  
*his commandments or not?*

הוֹצֵאתֶם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בְּמִהָ הוֹצֵעֵנוּ בְּאֲמַרְכֶם אֵיחָ  
אֱלֹהֵי הַמִּשְׁפָּט: <sup>1</sup> וְזָכַרְתָּ אֶת־פְּלִיחֶיךָ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֶיךָ  
בַּמִּדְבָּר <sup>2</sup> לְדַעַת אֶת־אֲשֶׁר בְּלִבְּךָ הַתְּשִׁימַר מֵצִוּוֹתָו אִם־לֹא: וְאָתָּה בְּנִי  
דַע אֶת־אֱלֹהֵי <sup>3</sup> אָבִיךָ וְעַבְדָּהוּ: דַּע כִּי לֹא יִפְלֵ מִדְּבַר יְהוָה <sup>4</sup> אֶרְצָה  
אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֶחָאֵב: תַּדַּע פִּי אֵינִן פְּלִיחֵי־אֶרֶץ: לֹא  
הוֹדַעְתָּ אֶת־עַבְדֶּיךָ מִי גִשְׁבַּ עַל־פֶּסֶס אֲדַנִּי־הַמְּלִיךָ אֶחָרָיו: וַיְבָרְכֶם  
וַיְשַׁלְּחֶם וַיָּלְכוּ אֶל־אֶחָהֶלִיחֶם: וְהוֹרִישׁ יְהוָה אֶת־פְּלִיחֵי־גִוּוֹם הָאֵלֶּה  
מִלְּפָנֶיכֶם וַיִּרְשְׁתֶּם גִּוּוֹם גְּדֹלִים מֵכֶם:

\* מצותיו קרי

\* עבדך קרי

<sup>1</sup> Pret. with Vav Conversive.

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קטל :

קם (2), קים (2), קמנה, קמני, תקומינה (2), נקומוהם, וקומו,  
קוימו, נקום (2), נקום, נקומה, נקומים, נקומוני, קומומו (3),  
קוממתם (2), תקוממתנה (2), תקוממתנה (2), מקומים, קוימו, קוימי,  
קוימי, קוימו, קוימה.

הקוימו, הקוימו, וקים, וקום, תקומותי, תקומנה, מקים, אקים,  
תקומים, קוי, ריבותי, קויבי, ריב (3), ריבי (2), תקימותו,  
מקימה, קימה, וקימני (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction ו may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing ונתנה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאַיִן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאַיִן בָּאתָם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבֵי אִישׁ לְבֵיתוֹ: נִלְקָם נִלְקָה וְנִשְׁבַּח  
 לְמִקְוָמוֹ: אֵת יְדֵי תְרוּף תִּשְׁבִּינָה לְקַדְמֶתֶכֶן: הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרֶתִיךָ  
 כָּל־כָּל <sup>2</sup> אֲשֶׁר-תֵּלֵךְ בְּהַשְׁבֵּתִיךָ אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל־יְהוֹשֻׁבֵי הָעִיר  
 לֵאמֹר הַשְׁבוּ פְלִשְׁתִּים אֶת־אֲרוֹן יְהוָה: וַיִּקְרְבוּ יְמִירְדְּדָה לְמוֹת: אֶל־  
<sup>2</sup> אֲשֶׁר תֵּלְכוּ אֵלָיו וּבְאֲשֶׁר תֵּלְכוּ אֵלָיו עִמָּךְ עִמִּי וְאֶל־הַיָּדָה בְּאֲשֶׁר  
 תָּמוּתִי אָמוּת וְשֵׁם אֶקְבֹּר: אָנֹכִי תֵלֵךְ וּמֵאַיִן תָּבוֹא: וְעַתָּה הַבְּרָכָה  
 הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתְךָ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתַּחֲלָכִים בְּרַגְלֵי  
 אֲדָרְי:

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

### 23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—  
 , מִצָּא , תִּמְצָאנָה (2) , נִמְצָאתֶם , נִמְצָא (3) , מִצָּאת , הַמִּצָּאת ,  
 תִּמְצָאנָה (2) , תִּמְצָאנָה (2) , מִצָּאוּ , מִצָּאתָ , אִמְצָאוּ , וּמִצָּאוּ .

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל־שְׂמוּאֵל וַיֹּאמֶר הֲגִינִי נִירָץ אֶל־עָלִי וַיֹּאמֶר הֲגִינִי  
 כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב נִלְקָה וַיִּשְׁכַּב: קוּם קְרָא  
 אֶל־אֱלֹהֶיךָ: וַתֹּאמֶר אֲלֵיהֶן אֶל־תִּקְרָאנָה לִּי נַעֲמִי קְרָאוּ לִי מְרֵא:  
 יְמִלְאוּ אֶת־הַפִּיֹת הַזֶּה כְּבוֹד: וַתְּבָאנָה וַתְּמַלְאוּ אֶת־הַרְהָטִים: הַנְּהִי־



מִים בָּאִים מִדֶּקֶה אָדוּם וְתִמְלֵא הָאָרֶץ אֶת־הַמַּיִם : אֲנִי יִהְיֶה אֲשֶׁר  
 הוֹצֵאתִיךָ מֵאֶרֶץ כְּשָׂדִים<sup>1</sup> לָתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרֹאֲלִי  
 אֲלֹהִים :

<sup>1</sup> See § 18.

## 24. LAMEDH HE VERBS, § 61.

גָּלַה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלוּ , גָּלוּ , גָּלְתָה , גָּלִינוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ ,  
 גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ ,  
 גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ ,  
 גָּלוּ .

מִי הָאִישׁ אֲשֶׁר בָּנָה בְּיַד־הַקֹּדֶשׁ גִּלְגָּל וְנֹשֵׁב לְבֵיתוֹ פְּדוּ־מֵוֶת בַּמְלָחָמָה :  
 הָאֲמֹנִים יָשָׁב אֲלֵהֶיב עַל־הָאָרֶץ הַזֶּה הַשְּׂמִימִים וְשָׂמִי הַשְּׂמִימִים לֹא יִכְלָפוּךָ  
 אִם פִּירַח־בְּיַת הַזֶּה אֲשֶׁר בְּנִיתִי : וְנָחֵו כְּבָלוֹת שְׁלֹמֹה לְבֵנֵי־אֶת־בְּרֵית  
 יִהְיֶה<sup>1</sup> וְנִרְאָ יִהְיֶה אֶל־שְׁלֹמֹה שְׁנֵי־כַּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן  
 שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת : הַמִּשָּׁה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרַד  
 מִמֶּנָּה<sup>2</sup> כִּי מוֹת תָּמוּת : אַעֲשֶׂה אִתָּךְ לְגוֹי־גָדוֹל : גַּעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִי  
 יִהְיֶה : לֹא<sup>3</sup> נַעֲשֶׂתָה תַּחַת כָּל־הַשְּׂמִימִים פֶּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלַם :

<sup>1</sup> See Remark 20, Lesson 12.

<sup>2</sup> *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

<sup>3</sup> The feminine in the sense of the neuter.

## 25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֶׁה בָּנִים : הַמְּשֹׁם אִישׁ : שְׁנָיִם אָנָשִׁים : אַרְבָּעָה  
מְלָכִים : שְׁבַע קַהֲלִים : שְׁשֶׁה הַדְּשִׁים : שְׁשֶׁת יָמִים : שְׁנֵי זָעִירֵי : הַמְּשֶׁחַ  
הַמְּלָכִים : שְׁבַע הַיָּמִים : שְׁלֹשׁ הַעָרִים : שֵׁשׁ כְּנָפֹסִים : עָרִים שְׁתַּיִם :  
שְׁתַּיִם נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה :  
יָמִים שְׁנָיִם : שְׁנָיִם דְּרָכִים : בְּדֹשְׁמֵת יָמִים : בַּת־תְּשַׁעִים שָׁנָה : בְּדֹשְׁ  
שְׁלֹשִׁים שָׁנָה דָּוָד בְּמָלְכוֹ : הוּא וּשְׁתֵּי בְּנֵיָו : שְׁלֹשָׁה<sup>1</sup> אֱלֹהִים בְּנֵי־נֹחַ :  
שְׁנֵים עָשָׂר אָנָשִׁים : שְׁתַּיִם עֲשָׂרָה הָאֲבֹתִים הָאֱלֹהִים : שְׁתַּיִם וּשְׁמוֹנִים  
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה : שְׁנָיִם וְעֶשְׂרִים אֱלֹהִים שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹת :  
בְּשָׁנָה שְׁתַּיִם בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ : בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה  
לַחֹדֶשׁ הַתְּשַׁעִי : בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָעִי בַּחֹדֶשׁ לַחֹדֶשׁ : בְּשָׁנָה הַתְּשַׁעִי  
לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂוֹר לַחֹדֶשׁ : בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה<sup>2</sup> לְעֶשְׂרֵת  
עָשָׂר הַחֹדֶשׁ : וּבְנֵתֶם הַמִּישִׁית לְפָרְעָה : רְבוּעֵית הַיּוֹם : שְׁלִישִׁית הַשָּׁקָל :  
עֲשִׂירֵת הָאָפֶק :

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַתְּהוֹמָה אֲשֶׁר אִתּוֹ  
בַּתְּבֹה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁב הַמַּיִם : וַיִּסְכְּרוּ מַעְיְנֵת  
תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלָא הַגְּשָׁם מִן־הַשָּׁמַיִם : וַיָּשֹׁבוּ הַמַּיִם  
מֵעַל הָאָרֶץ הַלְוָה וְשׁוּב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה הַמַּשָּׁיִם וּמֵאֵת יוֹם : וַתִּזַּח  
הַתְּבֹה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הַר־אֲרָרָט : וְהַמַּיִם  
הַיּוֹם הַלְוָה וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאֶחָד לַחֹדֶשׁ נִרְאָה רֵאשִׁי  
הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח לֵחַ אֶת־חַלּוֹן הַתְּבֹה אֲשֶׁר עָשָׂה :  
וַיִּשְׁלַח אֶת־הַעֲרֹב וַיֵּצֵא וַיִּצֹא וְשׁוּב עַד־וּבִקֶּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח  
אֶת־הַיּוֹנָה מֵאֵתוֹ לְרֹאוֹת הַקְּלֹי תַמָּיִם מֵעַל סֶנִי הָאֲדָמָה : וְלֹא־מָצְאָה  
הַיּוֹנָה מָנוּחַ לְכַהֲרֹגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתְּבֹה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ  
וַיִּשְׁלַח דָּוָד וַיִּקְרָהּ וַיֵּבֵא אֶתָּה אֵלָיו אֶל־הַתְּבֹה :

THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תוֹהוּ וָבוֹהוּ  
 3 וְכֹהי וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר  
 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיִּבְרָא  
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קִרָּא  
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי  
 7 רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקיעַ  
 8 וַיִּבְרָא בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרְקיעַ  
 9 וַיְהי־יָמִים: וַיִּקְרָא אֱלֹהִים שְׁמַיִם גִּיה־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:  
 י וַתִּרְאֶה הַיַּבְשָׁה וַיְהי־יָמִים: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וְלַמְקוֹה הַמַּיִם  
 11 קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ  
 12 דָּשָׂא עֵשֶׂב מִזֵּרֶעַ זָרַע עֵץ פְּרִי עֵשֶׂה פָרָל לְמִינֵהוּ אֲשֶׁר זֶרְעוֹיָהוּ  
 13 עַל־הָאָרֶץ וַיְהי־יָמִים: וַתִּוצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶעַ זָרַע לְמִינֵהוּ  
 14 וַיִּבְרָא אֱלֹהִים אֶשֶׁר זֶרְעוֹיָהוּ לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב  
 15 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאוֹרֹת בְּרָקיעַ  
 16 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּמִים וּבֵין הַלַּיְלָה וְהַיּוֹם לַאֲתוֹת וּלְמוֹעֲדִים וּלְיָמִים  
 17 וְשָׁנִים: וְהַיּוֹם לְמְאוֹרֹת בְּרָקיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ וַיְהי־יָמִים:  
 18 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים אֶת־הַמְּאוֹר הַגָּדֹל לְמַשְׁלַת  
 19 הַיּוֹם וְאֶת־הַמְּאוֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן  
 20 אֹתָם אֱלֹהִים בְּרָקיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ: וְלַמְשָׁל בְּיוֹם וּבַלַּיְלָה  
 21 לְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב  
 22 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָעֵי הַמַּיִם שְׂרָץ  
 23 כָּפַשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקיעַ הַשָּׁמַיִם: וַיִּבְרָא  
 24 אֱלֹהִים אֶת־הַתַּיִמִּים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר  
 25 שָׂרָעֵי הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב:  
 26 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים

- 23 וְהָיָה יָרֵב בְּאֶרֶץ: וַיְהִי־עָרֵב וַיְהִי־בָקָר לְיוֹם הַמִּישֵׁי: פ וַיֹּאמֶר  
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּבְחַיֵּי־אָרֶץ  
 לְמִינָהּ וַיְהִי־כֵן: וַנֶּשֶׂא אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־בְּהֵמָה כֹּה  
 26 לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר  
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְבָרֵךְ בְּדִגְתַּת הַיָּם וּבְעֵיף  
 27 הַשָּׁמַיִם וּבְבִהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ: וַיִּבְרָא  
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלֵּם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה  
 28 בָּרָא אֹתָם: וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ  
 וּמְלֹאוּ אֶת־הָאָרֶץ וּבְשִׂשָׁה יְרֵדוּ בְדִגְתַּת הַיָּם וּבְעֵיף הַשָּׁמַיִם וּבְכָל־חַיָּה  
 29 הָרֶמֶשׂוֹת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נִחַמְתִּי לָכֶם אֶת־עֲשׂוֹב  
 זָרַע זָרַע אֲשֶׁר עֲלִפְנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִיעֵץ זָרַע  
 זָרַע לָכֶם יְהִי לְאֹכְלָהּ: וְלָכָל־חַיָּה הָאָרֶץ וְלָכָל־עֵיף הַשָּׁמַיִם וְלָכָל־  
 רֶמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֹשֶׂה לְאֹכְלָהּ וַיְהִי־כֵן:  
 31 וַיִּבְרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַהֲשִׁיטוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־  
 בָקָר לְיוֹם הַשְּׁשִׁי: פ

## CHAPTER II. ב

- 2 וַיְכַלֵּו הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
 3 וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שִׁבַּת מְקַל־  
 4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה הַיּוֹלָדוֹת הַשָּׁמַיִם  
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהִי אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל־  
 הַשְּׂדֵה טָרֵם יְהִי בָאָרֶץ וְכָל־עֹשֶׂב הַשְּׂדֵה טָרֵם וְצִמְחַת פִּי לֹא הַמְטִיר  
 6 יְהִי אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד וְעֵלֶה  
 7 מִדְּהָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּבְרָא יְהוָה אֱלֹהִים אֶת־  
 8 הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בְּאַפִּיו נְשִׁמַת חַיִּים וַיְהִי הָאָדָם  
 9 לְנֶפֶשׁ חַיָּה: וַיִּשָּׂע יְהוָה אֱלֹהִים גֵּן עֵדֶן מִקֶּדֶם וַיִּשֶׂם שֵׁם אֶת־  
 10 הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח יְהוָה אֱלֹהִים מִדְּהָאֲדָמָה כָּל־עֵץ נְהַמֵּד  
 לְמִרְעָה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיַּיִם בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרַע:  
 וַיְהִי וַיֵּצֵא מִלְּדָן לְהַשְׁקִיף אֶת־הָעֵן וּמִשָּׁם וַפְרָד וְהָיָה לְאַרְבָּעָה  
 11 רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסִּבְבַּת אֶת־כָּל־אֶרֶץ הַחַיִּינָה  
 12 אֲשֶׁר־שָׁם הַיְהוּב: וְהָיָה הָאָרֶץ הַהוּא טוֹב שֵׁם הַבְּדִלָה וְאֶבֶן הַשָּׁהֶם:

13 וְשִׁמְחֵהוּ הַשָּׂמִי גִיחֹן הוּא הַסּוּבֵב אֶת פְּלֶאֶרֶץ כִּישׁ׃ וְשִׁמְחֵהוּ  
 14 הַשְּׁלִישִׁי תִדְקֵל הוּא הַחֶלֶף קִדְמַת אֲשׁוּר וְהַנֶּהָר הַרְבִּיעִי הוּא פְרָת׃  
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגַד־לֶבָד וַיִּלְשְׁמֵהוּ׃  
 16 וַיִּבְּאוּ יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמִעֵץ  
 17 הַחַיִּית טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְנוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃  
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיוּ הָאָדָם לִבְדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר  
 19 כְּנֶגְדּוֹ׃ וַיִּצַּר יְהוָה אֱלֹהִים מִדְּהָאָדָמָה פְּלִיחַת הַשְּׂדֵה וְאֵת פְּלִעֹף  
 כ גִּפְשׁ חִיָּה הוּא שָׁמֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכֹל־חַיַּת־הַמַּדְבָּר וְלַעֹף  
 21 הַשָּׁמַיִם וְלִכֹּל חַיַּת הַשְּׂדֵה וְלָאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפֹּל יְהוָה  
 אֱלֹהִים׃ תִּרְהַמָּה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיִּסְגֶּר בָּשָׂר  
 22 תְּחִיבָהּ׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִדְּהָאָדָם לְאִשָּׁה  
 23 וַיִּבְרָא אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עִצָּם מִצַּמִּי וּבָשָׂר  
 24 מִבָּשָׂרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּיזֹאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ  
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּתְּנוּ שְׁנֵיהֶם  
 צַרוּפִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְפָּשׂוּ׃

## CHAPTER III. ג

א וְהַנְחֵשׁ הֵנָּה עָרוֹם מִכֹּל חַיַּת הַשְּׂדֵה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר  
 3 הָאִשָּׁה אֶל־הַנְחֵשׁ מִפֶּה עֵץ־הַגָּן נֹאכַל׃ וּמִפִּי הִעֵץ אֲשֶׁר בְּרוּח־הַגָּן  
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן־תָּמוּתוּ׃ וַיֹּאמֶר  
 ה הַנְחֵשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּ׃ כִּי יִרְעֶה אֱלֹהִים כִּי בָרוֹם אֲכַלְכֶּם  
 6 מִמֶּנּוּ וַנִּשְׁקָחֵי עֵינֵיכֶם וְהָיוּתֶם כַּאֱלֹהִים וְיִדְעֵי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה  
 ז כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תִאֲוֶה־הוּא לְעֵינַיִם וַתִּחַמַּד הָעֵץ לְהַשְׁפִּיל  
 7 וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִשָּׁה עִמָּה וַיֹּאכַל׃ וַתִּפְלַחְתָּה שְׁנֵי  
 שְׁנֵיהֶם וַתִּדְעוּ כִּי עֲרוּמִם הֵם וַתִּתְפָּרְזוּ עֲלֵה תְאֻנָּה וַיַּעֲשׂוּ לָהֶם חִגְרוֹת׃  
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה בְּגַן לְרֵיחַ הַיּוֹם וַיִּתְחַבֵּא  
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּרוּח־ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה  
 י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגַן  
 11 וְאִירָא כִּי־עָרֹם אָנֹכִי וְאֶתְחַבֵּא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עָרֹם אָתָּה  
 12 הַמֵּדִיעַ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתת עמלי הוא נתתה לי מן העץ ואכל: ויאמר  
 יהוה אלהים לאשה מה זאת עשית ונתאמר האשה הנחש השיאני  
 14 ואכל: ויאמר יהוה אלהים, אלהי הנחש פי עשית זאת ארור אתה  
 מכל הבהמה ומכל חית השדה עלההך תלך ועפר תאכל כל ימי  
 חייך: ואיבה, אשית בינה ובין האשה ובין זרעה ובין זרעה  
 15 היא ושופת ראש ואתה תשופנו עקב: ס אלהי האשה אמר  
 הרבה ארבה בעבונך והרבה בעצב תלדי בנים ואל-אישך תשוקתך  
 17 והוא ומשלהך: ס ולאדם אמר פי שמעת לקול אשתך ונתאכל  
 מן העץ אשר צויתיה לאמר לא תאכל ממנו ארוחה האדמה  
 18 בעבורך בעבונך תאכלנה כל ימי חייך: וקוץ ודבדב תצמיח לך  
 19 ואכלת את-עשב השדה: בזעת אפיה תאכל לחם עד שובך אל-  
 האדמה פי ממנה לקחת פרי-עפר אתה ואל-עפר תשוב: ויקרא  
 21 האדם שם אשתו חיה פי הוא היתה אם פל-חי: ונעש יהוה  
 22 אלהים לאדם ולאשתו פתות עיר ונלבשם: פ ויאמר  
 יהוה אלהים הן האדם היה פאתד ממנו לדעת טוב ורע ועשה,  
 23 פן יושלח ידו ולקח גם מעץ החיים ואכל וחי לעלם: וישלחהו  
 24 יהוה אלהים מן-עדן לעבד את-האדמה אשר לקח משם: ויגרש  
 את-האדם וישכן מקדם לגן-עדן את-הכרבים ואת להט החרב  
 המהפכת לשמר את-גן-החיים:

## MASORETIC NOTES EXPLAINED.

ב' רבתי	. . . .	Large Beth.
ה' זעירא	. . . .	Small He.
דגש אחר שורק	. . . .	Daghesh after Shurek.

# LESSONS IN WRITING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָח לְכֶם אָח lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.



#### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, נָבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁוֹ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES,  
§ 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **לָבַד** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַד and שָׁכַל.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

### 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **שָׁבַע**.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

#### 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **הָרַג**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

#### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

**DIRECTION 3.** In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

*a.* Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of  $\text{קָטַל}$  with suffixes, adding to each form its proper signification.

Translate:—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate:--

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill



Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

#### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of  $\text{קָטַל}$  with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

### c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghes-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

#### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דְּבָר* *word* and *נְפֹשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

## 16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of הִזִּק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb  $\text{בִּשְׁטַף}$  has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of  $\text{בִּשְׁטַף}$ .

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לְבָבְכֶם) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שָׁלַח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were



opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כֵּן) good from us.

### 19. PE NUN VERBS, § 56.

The Kal and Niphal of פָּנֵה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of פָּנֵה *to approach* and the Kal of יָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He swore to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of הִצִּיב *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

### 21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קָיַם *to rise* and the Kal of יָרִיב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of  $\text{סָׁזַע}$  to *find*.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDH HE VERBS, § 61.

Write the paradigm of  $\text{פָּתַח}$ .

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by  $\text{מִן}$ , thus  $\text{חֲמִשָּׁה מִן הַסּוּסִים}$  *five of the horses*, not  $\text{חֲמִשָּׁת הַסּוּסִים}$  which would mean *the five horses*;  $\text{שֶׁבַע מֵהֶם}$  *seven of them*, not  $\text{שֶׁבַעֵהֶם}$  which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the



[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, § 67, 2) light<sup>1</sup>

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 25. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed.

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [sc as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

## 42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

## 43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the



smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

## 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

## 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*?  
Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (*f.*) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



# HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אָבִי, pl. אֲבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּא) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אֶבֶן n. m. f. <i>a stone</i>	אֵיבָה n. f. <i>enmity</i>
אֶד n. m. <i>mist, vapor</i>	אֵיחָהּ adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵיכָּהּ adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵין adv. <i>where?</i> only after אֵין, מֵאֵין, <i>whence?</i>
אֶדְמָה n. f. <i>ground, land</i>	אֵיפָהּ n. f. <i>ephah</i>
אֶדְלָי n. m. <i>Lord</i>	אֵישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אָהַב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פָּא) <i>to eat. H. to cause to eat</i>
אֶהֱלָא n. m. (אֲהֵלִים) <i>tent</i>	אֵל adv. <i>not</i>
אֶהֱרָן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אָוֵר v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵלֶי prep. <i>to, unto, respecting</i>
אֹרֶךְ n. m. <i>light</i>	אֵלֶיּהָ see אֵלֶי
אֹרֶךְ n. <i>Ur</i>	אֵלֶיהָ commonly in the pl.
אוֹת n. m. f. (אוֹת) <i>sign</i>	אֱלֹהִים n. m. <i>God</i>
אָז adv. <i>then</i>	אֱלֶזָר n. m. <i>Eleazar</i>
אָזָן n. f. (אֲזָנוֹת) <i>ear</i>	אִם n. f. (אֲמוֹת) <i>mother</i>
אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>	אִם conj. <i>if, in a disjunctive question or</i>
אָחָב n. m. <i>Ahab</i>	אִמֵּן v. N. <i>to be verified, found true</i>
אֶחָד adj. <i>one</i>	
אָחוֹת n. f. <i>sister</i>	

- אֲמָנָה n. *Amanah*  
אֲמָנָם adv. *truly, indeed*  
אָמַר v. K. (פָּא) *to say*. N. *to be said*  
אָנָּה adv. *whither?*  
אָנָּשׁ n. m. *man*  
אָנִי, אֲנִי pron. *I*  
אָף n. m. (אֲפִים) *nostril, face*  
אָף conj. *also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?*  
אָשֶׁר n. m. *ashes*  
אָרָבָה n. f. *lattice, window*  
אָרְבַּעַת num. *four*  
אָרְבָּעִים num. *forty*  
אָרוֹן n. m. f. *ark*  
אָרֶץ n. m. f. (וְת) *earth, land*  
אָרַר v. K. P. *to curse*. N. *to be cursed*  
אֲרָרַת n. *Ararat*  
אֵשׁ n. m. f. *fire*  
אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*  
אֲשֶׁר pron. *who, which; conj. that, because; כַּאֲשֶׁר as*  
אִשְׁתָּה n. f. (ים. and וְת) *pillar*  
אֵת sign of the definite object  
אִתּוֹ prep. *with*  
אָתָּה m., אָתָּה f. pron. *thou*  
בְּ prep. *in, into, at, with*  
בְּאֵר n. f. *a well*
- בְּגָד n. m. *garment, pl. clothes*  
בֵּר n. m. *separation; לְבֵדוֹ in his separation, i. e. alone*  
בָּדַל v. H. *to separate, divide*. N. *to be separated*  
בְּדִלְיָה n. *bdellium*  
בְּהוּי n. m. *emptiness*  
בְּהֵמָה n. f. *beast, cattle*  
בֹּא v. K. (fut. יָבֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*  
בֵּין prep. *between*  
בַּיִת n. m. (בְּתִים) *house*  
בְּלֹאֵי adv. *not, used with the infinitive*  
בֵּן n. m. (בְּנִים) *son*  
בָּנָה v. K. *to build*  
בְּגִבּוֹר prep. *on account of*  
בַּעַל n. m. *Baal, lord*  
בֹּקֶר n. m. *morning*  
בָּרָא v. K. *to create*. N. *to be created*  
בָּרָד n. m. *hail*  
בְּרִית n. f. *covenant*  
בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*  
בְּרִכָּה n. f. *a blessing*  
בָּשָׂר n. m. *flesh*  
בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*  
בְּתוּלָה n. f. *virgin*  
בָּאֵל v. K. *to redem.* P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹר n. m. *nation*

גִּחְוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גַּמְוֵל n. m. *benefit*

גֶּן n. m. (גַּנְזִים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֹּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דִּבֵּר v. P. *to speak*

דְּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתִים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁקַי n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דַּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*

דֶּשֶׂא n. m. *grass*

הֵּהָ art. *the*

הָהָ asks a question.

הֶדָּר n. m. *majesty*

הִיא m. היא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָהָה v. K. *to be*

הִלְכָה v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הִנֵּה, הִנֵּה int. (suf. הִנְיִי) *lo! behold!*

הִנְהָ adv. *hither*

הִפְךָ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאת f. אֵלֶּה, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זַיִת n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זַעֲהָ n. f. (זַעֲהָ) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

- הָאָס v. H. *to hide*. N. Hith. *to hide one's self*  
 הַגְּזֵרָה n. f. *apron*  
 הַדְּקֵל n. *Hiddekel, Tigris*  
 הַדָּשׁ adj. *new*  
 הַחֹדֶשׁ n. m. *month*  
 הַחַוִּילָה n. *Havilah*  
 הָזָק v. K. (fut. a) *to be strong*  
 חַי adj. (חַיָּה) *living, alive*  
 חַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*  
 חָיִי v. K. *to live*  
 חַיִּים n. m. pl. *life*  
 חַלּוֹן n. m. f. *window*  
 חָלַל v. H. *to begin*  
 חָלַץ v. P. *to deliver*  
 חָמַד v. K. P. *to desire*. N. *to be desired*  
 חַמִּישִׁי num. *fifth*  
 חָמָן n. m. *Haman*  
 חַמְשִׁים num. *fifty*  
 חֶסֶד n. m. *kindness, mercy*  
 חָסַר v. K. *to be diminished, to fail*  
 חֲצִי n. m. (חֲצִי) *half*  
 חֶרֶב n. f. *sword*  
 חֵרֶשׁ adj. (חֵרְשִׁים) *deaf*  
 חֹשֶׁךְ n. m. *darkness*  
 טָהוֹר adj. *clean, pure*  
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*  
 טוֹב adj. *good*  
 טָוַל v. P. *to soil, defile*  
 טָרַם adv. *not yet, before*  
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) *to be dry*  
 יַבְשָׁה adj. f. *dry land*  
 יָגַע v. K. *to be weary*. P. H. *to weary, to cause to toil*  
 יָד n. f. *hand*  
 יָדַע v. K. *to know*. H. *to cause to know, let know*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *Jew*  
 יְהוָה n. m. *Jehovah*  
 יוֹם n. m. (יָמִים) *day*  
 יוֹנָה n. f. (יֹם) *dove*  
 יוֹסֵף n. m. *Joseph*  
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*  
 יָלַף see הָלַף  
 יָם n. m. (יַמִּים) *sea*  
 יַעֲקֹב n. m. *Jacob*  
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*  
 יָצַק v. K. *to pour*  
 יָצַר v. K. (fut. יִצְרֶה) *to form*  
 יָרָא v. K. (fut. יִרְאֶה) *to fear*  
 יָרַד v. K. *to go down, descend*  
 יְרוּשָׁלַם n. *Jerusalem*  
 יָרַח n. m. *moon*  
 יְרִיחוֹ n. *Jericho*



רִנָּה n. m. *greenness*  
 רָשָׁה or רָשָׁה v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*

יָשָׁב v. K. *to sit, dwell, inhabit*

יָשָׁן v. K. (fut. יִישָׁן) *to sleep*

יְשׁוּעָה n. m. *salvation*

כִּי prep. *according to, as, like*

כָּבֵד K. (fut. א) *to be heavy.*  
 P. *to honor.* N. *to be honored*

כְּבוֹד n. m. *honor, glory*

כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*

כֵּן adv. *thus, so*

כֹּהֵן n. m. *priest*

כּוֹכַב n. m. *star*

כּוּל v. P. (כִּלְכֹּל) *to contain*

כּוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*  
*after a negative but*

כֻּל n. m. (suf. כֻּלּוֹ) *all, every, the whole*

כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*

כָּלָה v. K. *to come to an end.*  
 P. *to complete, finish.* Pu. *to be finished*

כֵּלִי n. m. (כִּלִּים) *vessel, article*

כֵּן adv. *so.* עַל כֵּן *therefore*

כַּנָּף n. f. *wing*

כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*

כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַת v. K. *to cut, cut off, make a covenant.* H. *to cut off.*  
 Ho. *to be cut off*

כַּשְׂדִּים n. m. pl. *Chaldees*

כַּתְנֵת n. f. (pl. כַּתְנֵתוֹת, const. כַּתְנֵתוֹת) *tunic*

לְ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לִבּוֹת) *heart*

לִבָּב n. m. (וֹת) *heart*

לָבַשׁ or לָבַשׁ v. K. (fut. א) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*

לֶהֱטֵה n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*

לִיּוֹן v. K. *to lodge*

לִפְעוּלֵי see פְּעוּלִים

לָבַד v. K. *to capture*

לָקַח v. K. *to take.* N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאוּרֹת n. m. (ים. and וֹת) *light, luminary*

מֵאֲכָל n. m. *food*

מִדְבָּר n. m. *wilderness*

מָה pron. *what? whatever;*

לָמָּה, לָמָּה *for what? why?*

מוֹסֵר n. m. *instruction*

מוֹעֵד n. m. (ים. and וַת) *season*

מוֹת v. K. *to die.* Ho. *to be put to death*

מוֹת n. m. *death*

מִזְבֵּחַ n. m. (וַת) *altar*

מִשָּׁב n. f. *bed*

מִטֵּר v. H. *to cause to rain*

מִטֵּר n. m. *rain*

מִי pron. *who? whoever*

מַיִם n. m. pl. *water*

מִינְי n. m. *species, kind*

מָכַר v. K. *to sell*

מָלֵא v. K. *to fill or be full.* P. *to fill.* N. Pu. *to be filled*

מְלָאָה n. f. (const. מְלָאָה. suf. מְלָאָהוּ) *work*

מִלְחָמָה n. f. *war, fighting*

מָלַךְ v. K. *to reign.* H. *to cause to reign, to make king.* Ho. *to be made king*

מֶלֶךְ n. m. *king*

מַלְכָּה n. f. *queen*

מַלְכוּת n. f. (§ 9. 7) *kingdom*

מַמְלָכָה n. f. (const. מַמְלָכָה) *kingdom*

מְמַשְׁלָה n. f. (const. מְמַשְׁלָה) *dominion, rule*

מָן n. m. *manna*

מִן prep. *from, out of;*

מִקְדָּם ל *on the east of*

מְנוּחַ n. m. *rest*

מָנַע v. K. *to withhold, keep back.* N. *to be withheld*

מְעַט n. a *little*

מְעַט H. *to make small or few*

מַעְיָן n. m. (ים. and וַת) *fountain*

מֵעַל adv. *above*

מַעְרָה n. f. (const. מַעְרָה) *cave*

מָצָא v. K. *to find*

מַצֵּבָה n. f. *statue*

מִצְוָה n. f. *commandment*

מִקְוָה n. m. *gathering together, collection*

מְקוֹם n. m. f. (וַת) *place*

מָרָא n. f. *Mara (bitter)*

מַרְאֵה n. m. *sight, appearance*

מִרְדְּכַי n. m. *Mordecai*

מִשַּׁח v. K. *to anoint*

מִשְׁכָּן n. m. *tabernacle, dwelling*

מִשַּׁל v. K. *to rule, with אַ before its object.* H. *to cause to rule*

מִשְׁפָּט n. m. *judgment*

נָא particle of entreaty, *now, pray, I pray thee*

נָדַר v. H. *to tell.* Ho. *to be told*

נֶגֶד prep. *before, in the presence of, over against; כְּנֶגֶד corresponding to, a counterpart*

נָגַע v. K. <i>to touch</i> , with בָּ before its object	עָבַר v. K. <i>to pass</i> . H. <i>to cause to pass</i>
נִגְשׂ v. K. N. <i>to approach</i>	עַד prep. <i>unto, until</i>
נָהָר n. m. (יָם. and יוֹם) <i>river</i>	עֵדָה n. f. <i>company, assem- bly</i>
נָחַ v. K. <i>to rest</i> . H. (הַלִּיחַ or הַנִּיחַ) <i>to cause to rest, put, place</i>	עֵדֶן n. <i>Eden</i>
נֹחַ n. m. <i>Noah</i>	עוֹד adv. <i>yet, besides</i>
נָחָשׁ n. m. <i>serpent</i>	עוֹלָם n. m. <i>suckling, babe</i>
נָטַע v. K. <i>to plant</i>	עוֹלָם n. m. <i>eternity; לעוֹלָם forever</i>
נַעֲמִי n. f. <i>Naomi (sweet)</i>	עוֹף n. m. <i>fowl, birds</i>
נָעַר n. m. <i>young man</i>	עוֹף v. K. P. <i>to fly</i>
נָפַח v. K. <i>to breathe, blow</i>	עוֹר adj. <i>blind</i>
נָפַל v. K. <i>to fall, fail</i>	עוֹר n. m. (וֹת) <i>skin</i>
נַפְשׁ n. m. f. (יָם. and יוֹם) <i>soul, life</i>	עָזַב v. K. <i>to leave, forsake</i>
נִקְבָּה n. f. <i>female</i>	עֵזֶר n. m. <i>help</i>
נָשָׂא v. H. <i>to deceive</i>	עָטַר v. P. <i>to crown</i>
נָשִׁים see אִשָּׁה	עֵי n. (with art.) <i>Ai</i>
נְשָׁמָה n. f. <i>breath</i>	עֵינַיִן n. f. (עֵינָיִם) <i>eye</i>
נָתַץ v. P. <i>to demolish</i>	עִיר n. f. (עָרִים) <i>city</i>
נָתַן v. K. <i>to give, put</i> . N. Ho. <i>to be given</i>	עִירֹם n. m. (עִירָמִים) <i>naked- ness, naked</i>
נִסְבָּב v. K. <i>to surround</i>	עַל prep. <i>upon, over, concern- ing</i>
נִסְרָה v. K. P. <i>to shut, shut up</i> . N. Pu. <i>to be shut</i> . H. <i>to cause to shut</i>	עָלָה v. K. <i>to go up</i> . H. <i>to bring up, offer</i>
נִסְרָה v. N. <i>to be shut, stopped</i>	עָלָה n. m. <i>leaf</i>
סֶלַע n. m. <i>rock</i>	עֹלָה n. f. <i>burnt-offering</i>
סָפַר v. P. <i>to recount, tell</i>	עֲלִי n. m. <i>E'li</i>
עָבַד v. K. <i>to serve, till</i>	עוֹלָם see עוֹלָם
עֲבָד n. m. <i>servant</i>	עַם n. m. (עַמִּים) <i>people</i>
	עִם prep. (עִמָּי or עִמָּדִי) <i>with</i>
	עָמַד v. K. <i>to stand</i>
	עָפָר n. m. (וֹת) <i>dust</i>

- עץ n. m. *tree*, and collectively *trees*  
 עֶצֶב n. m. *pain, sorrow*  
 עֶצְבוֹן n. m. *pain, sorrow*  
 עֶצְמוֹ n. f. (ים. and וּת) *bone*  
 עֶקֶב n. m. (const. עֶקֶב, pl. ים. and וּת) *heel*  
 עָרֶב n. m. f. (וּת) *evening*  
 עֹרֵב n. m. *raven*  
 עָרוֹם adj. (עֲרֹמָה) *naked*  
 עָרוּם adj. *cunning, subtle*  
 עֵשֶׁב n. m. (וּת) *herb*  
 עָשָׂה v. K. *to do, make, produce*. N. *to be done, made*  
 עֵשָׂו n. m. *Esau*  
 עֵשָׂר n. m. *decade, ten*  
 עֲשִׂירִי num. *tenth*  
 עַתָּה n. m. f. (עֲתִים) *time in the sense of duration*  
 עַתָּה adv. *now*  
 פִּה n. m. (const. פִּי) *mouth*  
 פִּישׁוֹן n. *Pison*  
 פְּלִשְׁתִּים n. m. pl. *the Philistines*  
 פֶּן conj. *lest, that not*  
 פָּנִים n. m. pl. *face*; לְפָנַי or עֲלֵי־פָנַי *before, in the presence of*  
 פְּעַם n. m. f. *time in the sense of repetition*  
 פָּתַח v. K. *to open the eyes*. N. *to be opened*  
 פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*  
 פָּרָה v. K. *to be fruitful*  
 פְּרִי n. m. *fruit*  
 פַּרְעֹה n. m. *Pharaoh*  
 פַּרְפָּר n. *Pharpar*  
 פָּרָה n. *Euphrates*  
 פָּשַׁט v. K. *to take off clothes*  
 פָּתַח v. K. *to open*. N. *to be opened*  
 צָבָא n. m. (ים. and וּת) *host*  
 צְדָקָה n. m. *righteousness*  
 צָוָה v. P. *to command*  
 צִיּוֹן n. f. *Zion*  
 צֶלֶם n. m. *image*  
 צִלְעַת n. f. (const. צִלְעַת, pl. ים. and וּת) *side, rib*  
 צָמַח v. K. P. *to sprout, to shoot forth*. H. *to cause to sprout*  
 צַעֲקָה n. f. *cry*  
 צָרָה n. f. (צָרָה) *trouble*  
 קָבַל v. P. *to receive, accept*  
 קָבֵץ v. P. *to gather*. N. *to be gathered*  
 קָבַר v. K. *to bury*. N. *to be buried*  
 קֶדֶם n. m. *east*  
 קִדְמָה n. f. *former state*  
 קִדְמָה n. f. *east*  
 קִדְשׁ v. K. (fut. a) *to be holy*. P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*

- קֹדֶשׁ n. m. holiness, a holy place or thing  
 קָנָה v. N. to be gathered together  
 קוֹל n. m. (וֹת) voice, sound  
 קוּם v. K. to arise  
 קוֹץ n. m. thorn  
 קָטַן, קָטַנָּה adj. (קָטַנָּה) little, small  
 קָטַר v. H. to burn incense  
 קָטָרֶת n. f. incense  
 קָלַל v. K. to be light, diminished  
 קָלָלָה n. f. a curse  
 קֵץ n. m. end  
 קָצָה n. m. end  
 קָרָא v. K. to call. N. Pu. to be called  
 קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer  
 קָרַע v. K. to rend  
 רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear  
 רֹאשׁ n. m. (רֵאשִׁים) head, source  
 רֵאשִׁית n. f. beginning  
 רַב adj. (רַבָּה) much, many  
 רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.  
 רְבִיעִי num. fourth  
 רֶגֶל n. f. (רֵגְלִים) foot  
 רָדָה v. K. to rule, have dominion  
 רֵהֳטִים n. m. pl. troughs  
 רוּחַ n. m. f. (וֹת) breath, wind, Spirit  
 רוּץ v. K. to run  
 רַחוּם adj. merciful  
 רַחֲמִים n. m. pl. mercies, compassions  
 רָחַף v. P. to brood, hover over  
 רָחַץ v. K. to wash  
 רִיב v. K. to contend  
 רָמַשׁ v. K. to creep  
 רָמֶשׁ n. m. creeping thing, reptile  
 רַע adj. (רָעָה) bad, evil  
 רָעָב n. m. famine  
 רָעָה n. f. evil  
 רָקִיעַ n. m. firmament  
 שָׂדֶה n. m. (ים. and וֹת) field  
 שִׁיחַ n. m. bush, shrub  
 שׂוּם v. K. to place  
 שָׂכַל v. H. to be wise, act wisely  
 שְׂלֵמָה n. f. garment  
 שִׂמְחָה n. f. gladness  
 שַׁק n. m. sackcloth  
 שָׂרַף v. K. to burn  
 שְׂשׂוּן n. m. joy  
 שְׂאֲרִית n. f. remnant  
 שְׁבִיעִי num. seventh  
 שָׁבַע v. N. to swear

- שְׁבַע n. m. *seventeen*  
 שָׁבַר v. P. *to break in pieces*  
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*  
 H. *to cause to rest or cease*  
 שַׁבָּת n. m. f. (suf. שְׁבַתוֹ) *Sabbath*  
 שֵׁהָם n. m. *onyx*  
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*  
 שׁוּף v. K. *to bruise, crush*  
 שָׁחַת v. H. *to destroy*  
 שָׁיַת v. K. *to put*  
 שָׁבַב v. K. *to lie down*  
 שָׁכַח v. K. *to forget*  
 שָׁכַח v. K. *to subside*  
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*  
 שָׁחַם v. H. *to rise early*  
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*  
 שָׁלַח v. K. P. H. *to send, send away, put forth*  
 שְׁלִישִׁי num. *third*  
 שָׁלַךְ v. H. *to cast*  
 שְׁלֹמֹה n. m. *Solomon*  
 שָׁם adv. *there;* שָׁמָּה *thither*  
 שֵׁם n. m. (וֵת) *name*  
 שָׁמוּאֵל n. m. *Samuel*  
 שָׁמַיִם n. m. pl. *heaven*  
 שָׁמֶן n. m. *oil*  
 שָׁמַע v. K. *to hear, with a direct object or with בָּ; to hearken*
- שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*  
 שָׁמֶשׁ n. m. f. *sun*  
 שָׁנָה n. f. (יָם.) *year*  
 שָׁנִי n. m. *crimson*  
 שְׁנִי num. *second*  
 שְׁנַיִם m. שְׁנַיִם f. num. *two*  
 שְׁנִית adv. *a second time*  
 שַׁעַר n. m. f. (יָם.) *gate*  
 שַׁפְּחָה n. f. *handmaid*  
 שָׁקָה v. H. *to cause to drink, to water*  
 שֶׁקֶל n. m. *shekel*  
 שָׂרַץ v. K. *to creep, teem with, increase abundantly*  
 שָׂרָץ n. m. *creeping thing, reptile*  
 שֵׁשִׁי num. *sixth*  
 תַּאֲוָה n. f. *desire*  
 תַּאֲוֵהָה n. f. (יָם.) *fig-tree, fig*  
 תֵּבָה n. f. *ark*  
 תְּהֵאֵלָה n. m. *desolateness*  
 תְּהוֹם n. m. f. (וֵת) *ocean, the deep*  
 תְּהֵאֵלָה n. m. *midst*  
 תְּהוֹלָלוֹת n. f. pl. *generations*  
 תַּחַת prep. *under, instead of*  
 תַּנִּין n. m. *sea-monster*  
 תָּפַר v. K. *to sew*  
 תָּפַשׁ v. K. *to lay hold of; seize*  
 תְּרֵדָמָה n. f. *deep sleep*  
 תְּשׁוּקָה n. f. *desire*

# ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אַהֲרֹן	<i>ashes</i> אָפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> בְּ	
<i>on account of</i> בְּעִבּוּר	<i>Baal</i> בַּעַל
<i>to adhere</i> הִבֵּק K.	<i>babe</i> עוּל
<i>after</i> אַחֲרַי	<i>bad</i> רַע
<i>Ahab</i> אַחָזָב	<i>bdellium</i> בְּדֵלְיָח
<i>Ai</i> הַעֵי	<i>to be</i> הָיָה K.
<i>alive</i> חַי	<i>to bear (bring forth)</i> יָלַד K.
<i>all</i> כָּל	<i>beast (domesticated)</i> בְּהֵמָה
<i>alone</i> לְבַדּוֹ	<i>beast (wild)</i> חַיָּה
<i>also</i> גַּם, אַחַד	<i>because</i> כִּי, אֲשֶׁר
<i>altar</i> מִזְבֵּחַ	<i>bed</i> מִטָּה
<i>Amanah</i> אַמְנָה	<i>before</i> adv. טָרָם
<i>and</i> וְ	<i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו
<i>to anoint</i> מָשַׁח K.	<i>to begin</i> הִלֵּל H.
<i>apron</i> חֲגוּרָה	<i>beginning</i> רֵאשִׁית
<i>to appear</i> רָאָה N.	<i>behold</i> הִנֵּה, הִנּוּ
<i>appearance</i> מְרֻאָה	<i>belly</i> בֶּהוֹן
<i>to approach</i> נִגַּשׁ K. N.; קָרַב	<i>benefit</i> גְּמוּלָה
K.	<i>to bereave</i> שָׁלַל P.
<i>to arise</i> קוּם K.	<i>to be bereaved</i> שָׁלַל K.
<i>ark</i> אֲרוֹן	<i>besides</i> עוֹד
<i>article</i> כְּלִי	<i>between</i> בֵּין
<i>as</i> כַּ, כְּאֲשֶׁר	<i>birds</i> עוֹף

- to bless בָּרַךְ K. (only in  
pass. part.) P.  
blessing בְּרָכָה  
blind עִוֵּר  
blood דָּם  
to blow נָפַח K.  
bone עֲצָם  
to be born יָלַד N.  
bread לֶחֶם  
to break in pieces שָׁבַר P.  
breath נְשָׁמָה, רוּחַ  
to breathe נָפַח K.  
to bring בָּאוּ H.  
to bring back שׁוּב P. H.  
to bring forth יָצָא H.  
to bring forth children יָלַד H.  
to bring forth grass הִשָּׂא H.  
to bring near קָרַב H.  
to bring up עָלָה H.  
to brood רָחַץ P.  
brother אָח  
to bruise שִׁיבָה K.  
to build בָּנָה K.  
to burn שָׂרַף K.  
to burn incense קָטַר H.  
burnt-offering עֹלָה  
to bury קָבַר K.  
bush שִׁיחַ  
but (after a negative) כִּי  
  
to call קָרָא K.  
to capture לָכַד K.  
to cast שָׁלַךְ H.  
cattle בְּהֵמָה  
cave מְעָרָה  
to cease שָׁבַת  
Chaldees כַּשְׁדִּים  
cherub כְּרוּב  
city עִיר  
clean טָהוֹר  
to be clean טָהַר K.  
to cleanse טָהַר P.  
to cleave (adhere) דָּבַק K.  
to clothe לָבַשׁ H.  
to be clothed with לָבַשׁ or  
לָבַשׁ K.  
clothes בְּגָדִים  
collection מְקֻנָּה  
to come בָּאוּ K.  
to come near קָרַב K.  
to command צִוָּה P.  
commandment מִצְוָה  
company עֵדָה  
compassions רַחֲמִים  
to complete כָּלָה P.  
conception הֵרָיוֹן  
concerning עַל  
to consecrate קָדַשׁ P. H.  
to contain כּוּל P.  
to contend רִיב K.  
corresponding to כְּלֻמָּד  
counterpart כְּלֻמָּד  
covenant בְּרִית  
to create בָּרָא K.  
to creep רָמַשׁ K., שָׂרָץ K.  
creeping thing רָמַשׁ, שָׂרָץ  
crimson שָׁנִי  
to crown עָטַר P.



to crush דַּקַּק K. H., שוּף K.

cry צַעֲקָה , זַעֲקָה

to cry זַעַק K.

cunning פְּרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush פִּישׁ

to cut כָּרַח K.

to cut off כָּרַח K. H.

Damascus דַּמְשֶׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂוֹר

to deceive נִשָּׂא H.

the deep תְּהוֹם

to defile נָאַל P., טָנַף P.

to deliver הִצִּיל P.

to demolish נָתַח K.

to descend יָרַד K.

desire תַּשׁוּקָה , תַּאֲוָה

to desire חָמַד K. P.

desolateness תְּהוֹ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove דּוֹלָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., גָּרַשׁ  
or גָּרַשׁ K. H.

dry land יַבְשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אִישׁ

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קֶדְמָה , קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli אֵלִי

emptiness בְּהוּ

to come to an end כָּלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פְּרַת

even גַּם , אַף

evening עֶרֶב

every כָּל

evil adj. רַע , ו. רָעָה

eye עֵינִי

*face* פָּנִים, אַפָּיִם

*to fail* נָפַל K.

*to fall* נָפַל K.

*famine* רָעָב

*father* אָב

*to fear* יָרָא

*female* נְקֵבָה

*to make few* מָעַט H.

*field* שָׂדֵה

*fifth* חֲמִישִׁי

*fig, fig-tree* תְּאֵנָה

*fighting* מִלְחָמָה

*to fill* מָלֵא K. P.

*to find* מָצָא K.

*to finish* בָּלֵא P.

*fire* אֵשׁ

*firmament* רָקִיעַ

*fish* דָּגָה

*flame* לֶהֶט

*flesh* בָּשָׂר

*to fly* עָוָה K. P.

*food* מַאֲכָל

*foot* רֶגֶל

*for conj.* כִּי, *prep.* ל

*forever* לְעוֹלָם

*to forget* שָׁכַח K.

*to form* יָצַר K.

*former state* קִדְמָה

*to forsake* עָזַב K.

*four* אַרְבָּעָה

*fourth* רְבִיעִי

*fowl* עוֹף

*from* מִן

*fruit* פְּרִי

*to be fruitful* פָּרָה K.

*to be full* מָלֵא K.

*garden* גֶּן

*garment* שְׂלֵמָה, בְּגָד

*gate* שַׁעַר

*to gather* קָבַץ P.

*to be gathered together* קָוָה N.

*gathering together* מִקְוָה

*generations* תּוֹלְדוֹת

*Gibeon* גִּבְעוֹן

*Gihon* גִּיחוֹן

*to give* נָתַן K.

*to give light* אָוֵר H.

*gladness* שִׂמְחָה

*glory* כְּבוֹד

*to go* הֵלֵךְ K.

*to go down* יָרַד K.

*to go forth, go out* יָצָא K.

*to go up* עָלָה K.

*gold* זָהָב

*good* טוֹב

*God* אֱלֹהִים, אֵל

*grass* דְּשָׁא

*great* גָּדוֹל

*to be great* גָּדַל K.

*to make great* גָּדַל P.

*greenness* יָרֵק

*ground* אֲדָמָה

*hail* בָּרָד

*half* חֲצִי

*Haman* חָמָן

*hand* יָד

*handmaid* שְׁפָחָה  
*Havilah* הַחִיִּלָּה  
*he* הוּא  
*head* רֹאשׁ  
*to hear* שָׁמַע K.  
*to hearken* שָׁמַע K.  
*heart* לֵב, לִבָּב  
*heaven* שָׁמַיִם  
*to be heavy* כָּבֵד K.  
*to take heed* שָׁמַר N.  
*heel* עָקֵב  
*help* עֲזָרָה  
*herb* עֵשֶׂב  
*Hiddekel* הַדְּקֵל  
*to hide* הָבִיא H.  
*hither* הֵנָּה  
*to lay hold of* תָּפַשׁ K.  
*holiness* קִדְּשׁ  
*to be holy* קָדַשׁ K.  
*honey* דְּבַשׁ  
*honor* כְּבוֹד  
*to honor* כָּבֵד P.  
*host* צְבָא  
*house* בַּיִת  
*to hover over* רָחַף P.  
*how* אֵיכָכָה  
*how much less* כִּי אַף—*how*  
*much more* id.  
*husband* אִישׁ  
  
*I* אֲנִי, אֲנֹכִי  
*if* אִם  
*image* צֶלֶם  
*in* בְּ

*incense* קִטְוָה  
*to burn incense* קָטַר H.  
*to increase abundantly* שָׁרַץ K.  
*indeed* אֲמָנָם  
*to inhabit* יָשַׁב K.  
*instead of* תַּחַת  
*instruction* מוֹסָר  
*into* בְּ  
*Israel* יִשְׂרָאֵל  
*it* הוּא, הִוא

*Jacob* יַעֲקֹב  
*Jehovah* יְהוָה  
*Jericho* יְרִיחוֹ  
*Jerusalem* יְרוּשָׁלַם  
*Jew* יְהוּדִי  
*Joseph* יוֹסֵף  
*joy* שִׂשׂוֹן  
*Judah* יְהוּדָה  
*judgment* מִשְׁפָּט  
  
*to keep* שָׁמַר K.  
*to keep back* מָנַע K.  
*to keep Sabbath* שָׁבַת K.  
*kind* n. מִין  
*kindness* חֶסֶד  
*king* מֶלֶךְ  
*to make king* מָלַךְ H.  
*kingdom* מַמְלָכָה, מְלָכוּת  
*to know* יָדַע K.  
*to let know* יָדַע H.

*land* אֶרֶץ, אֲדָמָה  
*large* גָּדוֹל

*to lead* הָלַךְ H.  
*leaf* עֵלֶף  
*to leave* עָזַב K.  
*lest* פֶּן  
*to lie down* שָׁכַב K.  
*life* חַיָּה, חַיִּים, נַפְשׁ  
*light* אֹר  
*a light* מְאוֹר  
*to give light* אֹר H.  
*like* כְּ  
*likeness* דְּמוּת  
*little* קָטָן  
*a little* מְעַט  
*to live* חָיָה, חָיָה K.  
*living* חַי  
*living thing* חַיָּה  
*lo!* הִנֵּה, הִנֵּה  
*to lodge* לָיַן K.  
*lord* אֲדוֹן, בָּעַל  
*Lord* אֲדוֹנָי  
*to love* אָהַב K.  
*luminary* מְאוֹר  
  
*majesty* הִדָּר  
*to make* עָשָׂה K.  
*to make a covenant* כָּרַת K.  
*to make few or small* מְעַט H.  
*to make king* מָלַךְ H.  
*to make many* רָבָה P. H.  
*male* זָכָר  
*man* אָדָם, אִישׁ, אֲנוּשׁ  
*young man* נָעַר  
*manna* מָן  
*many* רַב

*to be many* רָבָה K.  
*Mara* מָרָא  
*master* אֲדוֹן  
*mercies* רַחֲמִים  
*merciful* רַחֲמִים  
*mercy* חַסֵּד  
*midst* תְּוֹכָה  
*mist* אָד  
*month* חֹדֶשׁ  
*moon* יָרֵחַ  
*Mordecai* מֶרְדֵּכַי  
*morning* בֹּקֶר  
*mother* אִם  
*mouth* פֶּה  
*much* רַב  
*to multiply* intrans. רָבָה K.,  
 trans. רָבָה P. H.  
  
*naked* עָרוֹם  
*nakedness* עִירּוֹם  
*name* שֵׁם  
*Naomi* נְעֻמִי  
*nation* גּוֹי  
*to bring near* קָרַב H.  
*to come near* קָרַב K.  
*new* חֲדָשׁ  
*night* לַיִל  
*Noah* נֹחַ  
*nostril* אָף  
*not* לֹא, בְּלֹא, אַל  
*there is not or was not* אֵין  
*that not* פֶּן  
*not yet* טְרוֹם  
*now* (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.  
 ocean תְּהוֹמוֹת  
 to offer עָלָה H., קָרַב H.  
 oil שֶׁמֶן  
 olive, olive-tree זֵיתָה  
 one אֶחָד  
 onyx שֹׁהַם  
 to open פָּתַח K.  
 to open the eyes פָּקַח K.  
 or (in a disjunctive question)

אוֹ

out of מִן  
 over עַל  
 over against נֹגַד  
 overtake דָּבַק H.

pain עֲצָבוֹן , לְעָב  
 to part פָּרַד K. P. H.  
 people עַם  
 to perish אָבַד K.  
 Pharaoh פַּרְעֹה  
 Pharpar פַּרְפַּר  
 Philistines פְּלִשְׁתִּים  
 pillar אֲשֵׁרָה  
 Pison פִּישוֹן  
 place מְקוֹם  
 to place נִיחַ H., שִׁים K.  
 to plant נָטַע K.  
 to pour יָצַק K.  
 pray! I pray thee נָא  
 in the presence of לְפָנַי , לְנֹדַי ,  
 עַל-פָּנַי  
 priest כֹּהֵן  
 to produce עָשָׂה K.

to produce seed זָרַע H.  
 to pulverize דָּקַק K. H.  
 pure טָהוֹר  
 to be pure טָהַר K.  
 to purify טָהַר P.  
 to purify one's self קָדַשׁ Hith.  
 to put נִיחַ H., נָתַן K., שִׁית K.  
 to put forth שָׁלַח K. P.  
 to put on clothes לָבַשׁ or לְבַשׁ  
 K.

queen מַלְכָּה

rain מָטָר  
 to cause to rain מָטַר H.  
 to receive קָבַל P.  
 to recount סָפַר P.  
 to redeem גָּאֵל K.  
 to reign מָלַךְ K.  
 to remember זָכַר K.  
 remnant שְׁאֵרִית  
 to rend קָרַע K.  
 reptile רֶמֶשׁ , שָׂרָץ  
 respecting אֲלֵ-  
 to rest נִיחַ K., שָׁבַת K.  
 to return intrans. שׁוּב K.  
 rib צִלְעַ  
 righteousness צְדָקָה  
 to rise early שָׁכַם H.  
 river נָהָר  
 rock סֶלַע  
 to roll גָּלַל K.  
 rule מְמַשְׁלָה  
 to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.  
*Sabbath* שַׁבָּת  
*to keep Sabbath* שַׁבָּת K.  
*sackcloth* שָׂק  
*salvation* לְשֵׁעַ  
*Samuel* שְׁמוּאֵל  
*to sanctify* קִדַּשׁ P. H.  
*to say* אָמַר K.  
*sea* יָם  
*sea monster* תַּיִן  
*season* מוֹעֵד  
*second* שֵׁנִי  
*a second time* שְׁנִית  
*to see* רָאָה K.  
*seed* זָרַע  
*to produce seed* זָרַע H.  
*to seize* תָּפַשׁ  
*to sell* מָכַר K.  
*to send, send away* שָׁלַח K.  
 P. H.  
*to separate* בָּדַל H., פָּרַד K. P.  
 H.  
*separation* בַּד  
*serpent* נָחָשׁ  
*servant* עֶבֶד  
*to serve* עָבַד K.  
*seventh* שְׁבִיעִי  
*to sew* תָּפַר K.  
*she* הִיא  
*shekel* שֶׁקֶל  
*to shine* אֹרַח K. N.  
*to shoot forth* צָמַח K. P.  
*shrub* שִׁיחַ  
*to shut, shut up* סָגַר K.
- side* צִלָּע  
*sight* מַרְאָה  
*sign* אוֹת  
*silver* כֶּסֶף  
*sister* אֲחוֹת  
*to sit* יָשַׁב  
*sixth* שֵׁשִׁי  
*skin* עוֹר  
*to sleep* יָשָׁן K.  
*deep sleep* תַּרְדֵּמָה  
*small* קָטָן  
*to make small* מָעַט H.  
*so* כֵּן, כֹּה  
*to soil* טָנַף P.  
*Solomon* שְׁלֹמֹה  
*son* בֶּן  
*sorrow* עֲצָבוֹן, עָצָב  
*soul* לְפֶשֶׁת  
*sound* קוֹל  
*source* רֹאשׁ  
*to sow* זָרַע K.  
*to speak* דָּבַר P.  
*species* מִין  
*spirit* רוּחַ  
*splendor* הוֹד  
*to spring up* (said of grass)  
 הִשָּׂא K.  
*to sprout* צָמַח K. P.  
*to stand* עָמַד K.  
*star* כּוֹכַב  
*to station* שָׁכַן P. H.  
*statue* מַצֵּבָה  
*stone* אֶבֶן  
*to be strong* הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זָעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. הַאֲשֶׁר, כִּי, pron. הוּא

that not פֶּדַר

the הַ

then אָז

there שָׁם

therefore עַל כֵּן

third שְׁלִישִׁי

this זֶה

thistle תְּרִדָּר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris תִּגְרִי

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעַם

to אֶל-, לְ

to cause to toil הִנִּיעַ P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רְהָטִים

to be found true אָמֵן N.

truly אָמֵן

tunic כְּתֹנֶת

to turn הִפְּסֵה K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אור

vapor אָד

to be verified אָמֵן N.

very מְאֹד

vessel בְּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary הִנִּיעַ P. H.

to be weary הִנִּיעַ K.

*well* n. בְּאֵר  
*what?* מָה  
*whatever* מִהַ  
*whence?* מֵאַיִן  
*where?* אַי, אֵינָה  
*which* אֲשֶׁר  
*whither?* אֵינָה  
*who* אֲשֶׁר  
*who?* מִי  
*whoever* מִי  
*whole* כָּל  
*why?* לָמָּה, לְמַה  
*wife* אִשָּׁה  
*wilderness* מִדְבָּר  
*wind* רוּחַ

*window* אֶרְבָּה  
*wing* כַּנָּף  
*to be wise* שֹׂכֵל H.  
*to act wisely* שֹׂכֵל H.  
*with* עִם, בְּ, אִת  
*to withhold* קָלָא K., מָנַע K.  
*woman* אִשָּׁה  
*word* דְּבָר  
*work* מְלָאכָה  
  
*year* שָׁנָה  
*yet* עוֹד  
*young man* יָעַר  
  
*Zion* צִיּוֹן

















